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Without Concealment----Without Compromise.

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Selections.

REPEAL.

[Further particulars by the Caledonia.]

Ireland continues quiet. The country is extensively occupied by troops—in fact, the whole available force of the British army has been thrown into it—the agitation, somewhat subsided in tone, but equally effective in action, continues—the repeal coffers are swelled by thousands weekly—the much-talked-of Conciliation Hall has been opened—two or three men of mark have joined the movement just at the moment it became critical—and the proceedings against the agitators, in connection with the unhappy blunder of the government short-hand writer, respecting the indentity of Mr. Barrett, coupled with the present jury panel, and other matters, lead to the belief that the whole affair has been managed in a very *Irish* way. The short-hand-writer is to be pitied. He is a total stranger in the country—was sent to Ireland to report the speeches for the government, unaccompanied by any person upon whom he could rely for being made acquainted with the *personnel* of the chief actors, and the consequence is, that he has been hoaxed by interested parties into making Mr. Barrett, of the *Pilot*, deliver a violent speech at some repeal meeting, at which that gentleman, according to satisfactory evidence, was not present.

This blunder, which throws an air of ridicule over the prosecutions, has been a good deal canvassed, in no very complimentary terms towards the "powers that be." It would appear, however, that the rumor which has been afloat for some days, to the effect that the prosecutions were to be abandoned, is not correct. The latest accounts from Ireland, state that the parties are preparing for their defense—that Mr. O'Connell will defend himself—and that Mr. Steele will compel the attendance of Sir Robert Peel, the Duke of Wellington, Lord Lyndhurst, and other distinguished members of the government as witnesses!

Still Later—Friday Night.—Judge Burton's charge to the grand jury of Dublin, was delivered on the afternoon of Thursday. The general tone is decidedly in favor of the charges which have been preferred by the government against Mr. O'Connell and the rest of the repealers, for "conspiracy and other misdemeanors." As the judge is what is termed a 'constitutional lawyer," the tone of his charge has somewhat alarmed the repeal party. At the time we write, it is not known whether the grand jury had found true bills against the parties, but not the least doubt existed that they would do so, from the fact—apart from other reasons—that the jury is composed of eighteen tories to six liberals, and, with regard to the finding of grand juries, the majority rules the minority. But the strongest rumor of the day is, that traitors have made their appearance in the repeal camp, and that some of the members of the association have offered to sell themselves to the government, in order to insure the conviction of their fellows! This may, or may not be true; but it is currently reported in Dublin, and generally believed. The announcement has had a startling effect on both sides of the channel. Had the rumor merely applied to the *members* of the association, which amount to 34,000, it would not have appeared so startling, but the *on dit* is, that the "traitors" belong to the committee or executive branch of the repeal association. In the event of true bills being found, the accused, so voluminous is the indictment, will ask for time to plead, and perhaps several days will elapse before the prosecutions formally commence. The number of government witnesses in attendance on the grand jury, amount to thirty-five. It is further stated that the government have additional evidence in the back ground, which will not be forthcoming till the proper time. From the systematic arrangement of the crown, it would appear that although their crack witness, Mr. Hughes, the short-hand writer, may break down, or have his evidence seriously damaged, from the blunder to which we have adverted, yet, anticipating this, they are prepared with other evidence sufficient to sustain their case. The next packet will, in all probability, carry out the result of the state prosecutions.

Repeal meetings have been held in different wards of Dublin, and resolutions passed in support of Mr. O'Connell. At one of these, in the post-office ward, on Saturday, he gave an explanation respecting what he had said on the previous Monday about a federal parliament:

"It had been most erroneously supposed by some persons that he had changed his mind on the subject of repeal. It was scarcely necessary for him to say that any such impression was totally erroneous. He had merely repeated on Monday what he had often before, and long since, stated on the subject of a movement then in contemplation, respecting the attainment of a federal parliament. But then, as well as on Monday last, he fully retained his own opinion, that nothing short of repeal could or ought to satisfy the people of Ireland, and that nothing else would afford an efficient remedy for the manifold grievances of the country. He was still firmly attached to the principle of independent legislation; but having reason to believe that a movement for a federal parliament would rally a considerable and influential party, he had expressed himself ready to make the experiment, because he felt conscious that the result would be a still deeper conviction that in repeal alone the true remedy would be found. He had been promised the support of a very powerful party in England, and he had reason also to calculate upon the adhesion of a very influential party in Ireland. By the post of to-morrow, he would probably know to what extent the English party he alluded to would be prepared to co-operate with him. But he believed he might then state that the Irish party, upon whose aid and co-operation he had been led to calculate, were neither so numerous nor so influential as he had imagined. Most grateful was he, however, to both, for their good wishes; to his English friends he was doubly grateful: but while entertaining and expressing these opinions, he was bound to declare that he was still of opinion that it was only in an Irish house of commons, and in an Irish house of lords, that the wrongs of Ireland could be redressed, and the rights of Ireland maintained."

At a meeting in St. Audeon's ward, on Sunday, he made the following declaration:

"Give me six months of perfect peace, and I'll give you my head on a block, if, at the end of that time, you have not a parliament in College Green!"

The "Conciliation Hall" was opened on Monday week, and the weekly meeting of the repeal association was held there. At the first meeting, Mr. O'Connell said:

"I wish that the first sentence which I have to utter in this Conciliation Hall, formed now as it is into an assembly, shall be this truth, that there is but one way to obtain the repeal of the union, and that is by stricly peaceable means. (Cheers.) My second sentence, and the only one I shall utter before I hand in money, is that the repeal is certain." (Deafening applause.)

The repeal rent for the week was declared to be £2,284; and the meeting adjourned till next day.

At another meeting Mr. O'Connell said he most wanted to conciliate all Ireland, including the Presbyterians of the North. Ireland could only be restored to her place as a nation by Protestant, Presbyterian, and Catholic amalgamating themselves as Irishmen; and he called on all Irishmen to unite themselves for repeal, on the basis of freedom of conscience to all men, ascendency to none. A committee was instructed to prepare an address, setting forth the declaration of that principle.

Mr. O'Connell stated, that in consequence of the irritated state of the country, the parish meetings to petition the queen and parliament, would not be simultaneous, but barony after barony would be enrolled successively.

Mr. O'Connell has issued the following new address:

TO THE PEOPLE OF IRELAND.
MERRION SQUARE, 20th October.

"The nations have fallen, but thou still art young,
Thy star is but rising, whilst others have set;
And though slavery's cloud o'er thy morning hath hung,
The full noon of freedom shall beam round thee yet."

Beloved Fellow Countrymen.—We are engaged in the most noble experiment that ever was made by man or nation, the endeavoring to obtain the restoration of political franchises, and rights of which we have been iniquitously despoiled, and the achieving of that restoration by means purely and entirely peaceable and legal.

This is my first experiment. I have desired, and I am endeavoring to prove to the world, that the moral combination of the people, is the most potent means of procuring the amelioration of the institutions of any country.

The achievement of Catholic emancipation, was one such proof. The abrogation of the legislative union, by the repeal of the statute 40th George III. ch. 38, will be the second.

We, fellow-citizens, have worked out the first part of our experiment completely. We have had some twenty monster meetings, to demonstrate the intensity and universality of the desire of the Irish people for the restoration of their domestic parliament. So many human beings never congregated together for peaceful purposes, as have assembled at these meetings. There may be a difference as to the amount, by twenty or one hundred thousand; but there is no doubt at all that such immense multitudes never assembled before, and that at least one of them considerably exceeds five hundred thousand human souls.

This fact is certain, that some twenty meetings of the largest unarmed multitudes that ever assembled, were congregated together in Ireland during the past summer.

There is another fact equally certain, that at no one of these meetings did any act, however slight, of force, violence, assault, or breach of the peace, occur.

Dwell upon this, all generous believers in the amelioration of the human race, wherever you be, throughout the world. Console yourselves with the conviction that men can meet in countless myriads without the slightest violation of peace, of order, of decorum, of civility.

There is one additional characteristic of our multitudinous Irish meetings, that so disposed were the people to avoid acts of force, even for individual accommodation, that not so much as a slight personal injury occurred, even accidentally, at any of these meetings.

The experiment was thus complete in both its parts; firstly, in showing the unanimous, universal will of the Irish people in favor of the repeal of the 40th George III. c. 38, called the 'Union Statute;' secondly, in the proof we gave of the perfect order decorum, and thoroughly peaceable conduct of the Irish people.

Nor was this experiment spoiled by the uncalled-for proclamation directed against the Clontarf meeting. On the contrary, the ready submission to a proclamation which we deemed, and still deem illegal—the perfect obedience of the people to the advice of their guides and leaders—the promptitude with which they abandoned all idea of holding the meeting, the very moment those guides and leaders told them they ought to abandon it—the perfect control over exciting passion and irritating provocation which the Irish have since displayed, and are still displaying, have all given practical proofs, to the fullest demonstration, that the lessons of peace inculcated by their leaders have been fully understood and adopted into the popular sentiment, and have become the fixed and unalterable rule of their political conduct.

Yes; the proclamation has demonstrated that the Irish people are too well convinced of the strict propriety of peaceable demeanor, not only not to be desirous of, but to be incapable of being provoked into any, even the slightest force, violence, or breach of the peace.

Yes; the proclamation has come to place beyond doubt the cheerful alacrity with which the Irish are determined to adhere to their glorious sentiment, that permanently useful political changes can be best attained by peaceable and moral means; and that no political change can be worth the price of any one crime, and above all, of one single drop of human blood.

Shall I be asked, what, then, is it I require of the Irish people? They have honored me with a confidence more unlimited than ever was bestowed before by a nation on a single individual. My duty is to advise them with something of the force of that influence which almost resembles a command.

My advice is two-fold: I advise perseverance, in two different, but essentially connected topics:

First, foremost, and above all, I advise perseverance in peace and order; perseverance in avoiding any species of riot or violence whatsoever, no matter what the provocation may be, no matter what the irritation may be, no matter what the vexation—still, peace, order, total abstinence of all violence. In all and every event, peace, order, and abstinence of violence; and I especially say—whatever be the event of the pending prosecution—peace, order, and no violence.

Indeed, this advice is a superfluous caution. In every event, I reiterate, peace, order, and no violence.

The second topic upon which I require perseverance, is the continued exertion, in all legal and constitutional sources left open to procure the repeal of the union statute. The repeal must not be abandoned. On the contrary, every event that is taking place, proves more clearly the absolute necessity of a local parliament, sanctioned by her majesty, and connected in an inviolable bond with the British dominions, by the golden and unonerous link of the crown of our revered sovereign, Queen Victoria.

Persevere in peace, order, loyalty, and allegiance. Persevere in constitutional exertion for obtaining the repeal of the obnoxious statute.

Prosecutions never yet extinguished a great public cause. Prosecutions may or may not retard, but they cannot terminate the struggle to obtain ameliorated institutions. There were several prosecutions in order to extinguish the struggle for emancipation. Yet emancipation was triumphantly carried. There were unnumbered prosecutions to extinguish the cause of parliamentary reform, yet a large instalment of parliamentary reform was nevertheless triumphantly obtained. The present prosecutions may be intended to extinguish the cause of repeal. As well may a school-boy's rattle be used to overpower the thunder of the ocean waves.—Drdpping figurative language, I can assert in firm sobriety and truth, that the prosecutions, even should they delay, yet they cannot possibly prevent the attainment by the Irish nation of their right to a domestic parliament; but on the contrary, their effect must be to increase the necessity for the existence of the Irish legislature; in other words, for the repeal of the statute of the 40th of George III. c. 38.

People of Ireland! be patient—be persevering. Follow out the experiment in which we are now engaged, to obtain our political objects by peaceable means. It is a noble experiment, that of endeavoring to obtain our political franchises and rights by the use of means strictly and exclusively peaceable and legal.

Persevere, and your country will be a nation again, indissolubly connected with great Britain, but legislating for herself. Persevere, firmly and peaceably, and the repeal is certain.

I am, and always will be,
Your ever faithful servant,
DANIEL O'CONNELL.

From the Dublin News-Letter.

REPEAL ASSOCIATION.

A specially convened meeting of the members of this association, was held yesterday, in the Corn Exchange rooms.

Mr. O'Connell rose to bring forward one of the subjects for which (according to the advertisement,) the meeting was convened. He said that some time back, a remittance was received by the association from Ohio, enclosing which was a letter that contained a labored apology for slavery in the negro States. When it was read, he (Mr. O'Connell) said he considered the document as an offense against the association; and, what made it worse, the writers admitted they had no interest, personally, in slavery themselves, it being prohibited in their district. It was disgusting to think that Irishmen, without any motive, could be advocates of slavery, and his strong feelings of horror were considerably heightened by the account Lord Morpeth (the best Englishman who ever visited Ireland,) gave of them, when he was obliged to say at an anti-slavery meeting, that the worst enemies of the people of color in America, were the Irish. [Loud cries of "shame."] It was very afflicting to hear such an account from such undoubted authority, and it was therefore necessary for Irishmen to separate Ireland from slavery as wide asunder as the poles. [Hear.] In that opinion, he [Mr. O'Connell] prepared the following address, which he trusted would receive the unanimous appprobation of the meeting:

The committee to whom the address from the Cincinnati Irish Repeal Association on the subject of negro slavery in the United States of America was referred, have agreed to the following report:

To T. D. Disney, esq. Corresponding Secretary; W. Hunter, esq. Vice-President; Patrick M. Croskey, esq. P. Cody, esq. T. Connolly, esq. and Stephen Bonner, esq. the Executive Committee of the Cincinnati Repeal Association:

CORN EXCHANGE ROOMS, DUBLIN,
11th Oct. 1843.

Gentlemen.—We have read with the deepest affliction, not unmixed with some surprise and much indignation, your detailed and anxious vindication of the most hideous crime that has ever stained humanity—the slavery of men of color, in the United States of America. We are lost in utter amazement at the perversion of mind, and depravity of heart which your address evinces. How can the generous, the charitable, the humane, the noble emotions of the Irish heart, have become extinct amongst you? How can your nature be so totally changed, as that you should becomé the apologists and advocates of that execrable system, which makes man the property of his fellow-man—destroys the foundation of all moral and social virtues—condemns to ignorance, immorality, and irreligion, millions of our fellow-creatures—renders the slave hopeless of relief, and perpetuates oppression by law, and in the name of what you call a constitution?

It was not in Ireland you learned this cruelty. Your mothers were gentle, kind, and humane. Their bosoms overflowed with the honey of human charity. Your sisters, are, probably, many of them, still amongst us, and participate in all that is good and benevolent, in sentiment and action. How then can you have become so depraved? How can your souls have become stained with a darkness blacker than the negro's skin? You say you have no pecuniary interest in negro slavery. Would that you had! for it might be some palliation of your crime! but, alas! you have inflicted upon us the horror of beholding you the volunteer advocates of despotism in its most frightful state; of slavery in its most loathsome and unrelenting form.

We were, unhappily, prepared to expect some fearful exhibition of this description. There has been a testimony borne against the Irish, by birth or descent, in America, by a person fully informed as to the facts, and incapable of the slightest misrepresentation; a noble of nature more than of titled birth; a man gifted with the highest order of talent, and the most generous emotions of the heart—the great, the good Lord Morpeth; he who, in the house of commons, boldly asserted the superior social morality of the poorer classes of the Irish, over any other people; he, the best friend of any of the Saxon race, that Ireland or the Irish ever knew—he, amidst congregated thousands, at Exeter Hall, in London, mournfully, but firmly, denounced the Irish in America, as being amongst the worst enemies of the negro slaves, and other men of color.

It is, therefore, our solemn and sacred duty to warn you, in words already used, and much misunderstood by you, to "come out of her," not thereby meaning to ask you to come out of America! but out of the councils of the iniquitous, and out of the congregation of the wicked, who consider man a chattel and a property, and liberty an inconvenience. Yes, we tell you to come out of such assemblages, but we did not, and do not, invite you to return to Ireland. The volunteer defenders of slavery, surrounded by one thousand crimes, would find neither sympathy nor support amongst native uncontaminated Irishmen.

Your advocacy of slavery is founded upon a gross error. You take for granted that man can be the property of his fellow-man—you speak in tones of indignation of those who would deprive white men of their "property," and thereby render them less capable of supporting their families in affluence. You forget the other side of the picture; you have neither sorrow nor sympathy for the sufferings of those who are iniquitously compelled to labor for the affluence of others—those who work without wages, who toil without recompense, who spend their lives in procuring for others the splendor and wealth, in which they do not participate. You totally forget the sufferings of the wretched black men, who are deprived of their ALL, without any compensation or redress. If you yourselves, all of you, or if any one of you were, without crime or offense committed by you, handed over into perpetual slavery—if you were compelled to work from sunrise to sunset, without wages, supplied only with such coarse food and raiment as would keep you in working order—if, when your "owner" fell into debt, you were sold to pay his debts, not your own—if it were made a crime to teach you to read and to write—if you were liable to be separated, in the distribution of assets, from your wives and your children—if you (above all) were to fall into the hands of a brutal master—and you condescend to admit that there are some brutal masters in America—if, among all these circumstances, some friendly spirit of a more generous order were desirous to give liberty to you and to your families, with what ineffable disgust would not you laugh to scorn those who should traduce the generous spirits who would relieve you, as you now, pseudo-Irishmen—shame upon you!—have traduceed and vilified the abolitionists of North America. But you come forward with a justification, forsooth. You say that the constitution in America prohibits the abolition of slavery. Paltry and miserable subterfuge! The constitution in America is founded upon the Declaration of Independence—that declaration published to the world its glorious principles—that charter of your freedom contained these emphatic words:—"We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that amongst these are life, liberty, and the pursuit of happiness;" and the conclusion of that address is in these words:—"For the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor." There is American honor for you! There is a profane allusion to the adorable Creator. Recollect that the declaration does not limit the equality of man, or the right to life and liberty, to the white, to the brown, or to the copper-colored races. It includes all races. It excludes none. We do not design to argue with you on the terms of the American constitution, and yet we cannot help asserting that in that constitution the words "slavery," or "slave," are not to be found. There are indeed the words "persons bound to labor;" but it is not said how bound; and a constitutional lawyer or judge construing the American constitution with a reference to the Declaration of Independence, which is its basis, would not hesitate to decide that "bound to labor" ought, in a court of justice, to mean "bound by contract to labor," and should not be held to imply "forced or compelled to labor," in the absence of all contract, and for the exclusive benefit of others. However, we repeat that we do not design to argue this point with you, as we proclaim to the world our conviction that no constitutional law can create or sanction slavery. Slavery is repugnant to the first principles of society; but it is enough for us to say, as regards Americans, that it is utterly repugnant to that declaration of the equality of all men, and the inalienable right of all men to life and liberty. To this declaration the free citizens of the United States have, in the persons of their ancestors, solemnly pledged their "sacred honor." We shall at once show you how that "sacred honor" is basely violated; and also demonstrate how totally devoid of candor your address is; inasmuch as you rely on the constitution of the American States, as precluding the abolition of slavery, whilst you totally omit all mention of one district, which the constitutional law alledged by you does not reach—we mean the District of Columbia. In the District of Columbia, there is no constitutional law to prevent the Congress from totally abolishing slavery within that district. Your capital is there. The temple of American freedom is there. The hall of your republican representatives—the hall of your republican senators—the national palace of your republican president is there, and slavery is there, too, in its most revolting form. The slave trade is there—the most disgusting traffic in human beings, is there, human flesh is bought and sold like swine in the pig market; aye, in your capital—your Washington! Yes, let Americans be as proud as they please, this black spot is on their escutcheon. Even under the shade of the temple of their constitution, the man of color crawls a slave, and the tawny American stalks a tyrant. The cruelty of the slave principle rests not there; it goes much further. The wretched slaves are totally prohibited even from petitioning Congress. The poor and paltry privilege even of prayer is denied them; and you, even you, pseudo-Irishmen, are the advocates and vindicators of such a system. What! would not you, at least, insist that their groans should be heard? It is carried still further—even the free-born white Americans are not allowed to petition on any subject including the question of slavery, or at least, no such petition can be read aloud or printed; and although the Congress is entitled to abolish slavery in Columbia, the door for petitions praying that abolition, is closed without the power of being opened. We really think that men who came from generous and warm-hearted Ireland, should shrink into nonentity, rather than become the advocates and defenders of the system of slavery; but we trust that the voice of indignant Ireland, will scathe them, and prevent them from repeating such a crime. In another point of view your address is, if possible, more culpable. You state that before the abolitionists proclaimed their wish to have slavery abolished, several slave-holding States were preparing for the gradual emancipation of their negroes, and that humane individuals in other States, were about to adopt similar measures. We utterly deny your assertion, and we defy you to show any single instance of preparatory steps taken by any State, for the emancipation of the negroes before the abolition demand was raised. You violate truth in that assertion. There were no such preparations. It is a pure fiction, invented by slaveholders, out of their unjust animosity to the abolitionists. It is said that the fear of abolition has rendered the slaveholders more strict, harsh, and cruel towards their wretched slaves, and that they would be more gentle and humane, if they were not afraid of the abolitionists. We repeat that this is not true, and is merely an attempt to cast blame on those who coalesce to put an end to negro slavery. It is in the same spirit that the criminal calumniates his prosecutor, and the felon reviles his accuser. It is, therefore, utterly untrue that the slaveholders have made the chains of the negro more heavy through any fear of abolition. Yet, if you tell the truth—if the fact be that the negro is made to suffer for the zeal of the abolitionists—if he is treated with increased cruelty, by reason of the fault of the friends of abolition, then indeed, the slaveholders must be a truly satanic race. Their conduct, according to you, is diabolical. The abolitionists commit an offense, and the unhappy negroes are punished. The abolitionists violate the law of property, and the penalty of their crime is imposed upon the negro! Can anything be more repugnant to every idea of justice? Yet this is the truth of your statement. We, on the other hand, utterly deny the truth of your allegations; and where we find you calumniate the slaveholders, we become their advocates against your calumny. You calumniate everybody—slaves, abolitionists, and slave-owners, framers of constitutions, makers of laws—everybody! The slaveholders are not favorites of ours; but we will do them justice, and will not permit you to impute an impossible crime to them.

You tell us, with an air of triumph, that public opinion in your country, is the great lawgiver. If it be so, how much does it enhance the guilt of your conduct, that you seek to turn public opinion against the slave, and in favor of the slaveholder!—that you laud the master as generous and humane, and disparage, as much as you can, the unhappy slave, instead of influencing, as Irishmen ought to do, the public mind in favor of the oppressed. You carry your exaggerations to a ludicrous pitch, denoting your utter ignorance of the history of the human race. You say, "That the negro is really inferior as a race; that slavery has stamped its debasing influence upon the African; that between him and the white, almost a century would be required to elevate the character of the one, and to destroy the antipathies of the other." You add—we use your words—"The very odor of the negro is almost insufferable to the white; and, however much humanity may lament it, we make no rash declaration when we say the two races cannot exist together, on equal terms, under our government and our institutions."

We quote this paragraph at full length, because it is replete with your mischievous errors and guilty mode of thinking.

In the first place, as to the odor of the negroes, we are quite aware that they have not as yet come to use much of the otto of roses, or eau de cologne. But we implore of your fastidiousness to recollect that multitudes of the children of white men have negro women for their mothers, and that our British travelers complain, in loud and bitter terms, of the overpowering stench of stale tobacco spittle, as the prevailing "odor" amongst the native free Americans. It would be, perhaps, better to check that nasal sensibility on both sides, on the part of whites as well as of blacks. But it is, indeed, deplorable that you should use a ludicrous assertion of that description, as one of the inducements to prevent the abolition of slavery. The negroes would certainly smell at least as sweet when free, as they now do being slaves.

Your important allegation is, that the negroes are naturally an inferior race. That is a totally gratuitous assertion upon your part. In America you can have no opportunity of seeing the negro educated. On the contrary, in most of your States, it is a crime. Sacred Heaven! A crime to educate even a free negro. How, then, can you judge of the negro race, when you see them despised and contemned by the educated classes, reviled and looked upon as inferior? The negro race has naturally some of the finest qualities. They are naturally gentle, generous, humane, and very grateful for kindness.—They are as brave and as fearless as any other of the races of human beings; but the blessings of education are kept from them, and they are judged of, not as they would be with proper cultivation, but as they are rendered by cruel and debasing oppression. It is as old as the days of Homer, who truly asserts, that the day which sees a man a slave, takes away half his worth. Slavery actually brutalizes human beings. It is about sixty years ago, when one of the sheiks, not far south of Fez, in Morocco, who was in the habit of accumulating white slaves, upon being strongly remonstrated with by an European power, gave for his reply, that by his own experience he found it quite manifest that white men were of an inferior race, intended by nature for slaves; and he produced his own brutalized white slaves, to illustrate the truth of his assertion. And a case of an American with a historic name, John Adams, is quite familiar. Some twenty-five years ago, not more, John Adams was the sole survivor of an American crew wrecked on the African coast: he was taken into the interior, as the slave of an Arab chief; he was only for three years a slave, and the English and American consuls having been informed of a white man's slavery, claimed him, and obtained his liberation. In the short space of three years, he had become completely brutalized; he had completely forgotten the English language, without having acquired the native tongue; he spoke a kind of gabble, as unintellectual as the dialect of most of your negro slaves; and many months elapsed before he recovered his former habits and ideas. It is also a curious fact, as connected with America, that the children of the Anglo-Saxon race, and of other Europeans born in America, were for many years considered as a degraded and inferior class. Indeed, it was admitted, as if it were an axiom, that the native born American was in nothing equal to his European progenitor; and so far from the fact being disputed, many philosophic dissertations were published, endeavoring to account for the alledged debasement. The only doubt was about the cause of it. "Nobody doubted" (to use your words) "that the native born Americans were really an inferior race." Nobody dares to say so now, and nobody thinks it. Let it then be recollected, that you have never seen the negro educated. An English traveler through Brazil, some few years ago, mentions having known a negro who was a priest, and who was a learned, pious, and exemplary man in his sacerdotal functions. We have been lately informed of two negroes being educated at the Propaganda, and ordained priests, both having distinguished themselves in their scientific and theological course. The French papers say that one of them celebrated mass, and delivered a short but able sermon, before Louis Phillippe. It is believed that they have both gone out with the Right Reverend Doctor Barron, on the African mission. We repeat, therefore, that to judge properly of the negro, you should see him educated, and treated with the respect due to a fellow-creature, uninsulted by the filthy aristocracy of the skin, and untarnished to the eye of the white by any association connected with his state of slavery.

We next refer to your declaration that the two races, viz. the black and the white, cannot exist on equal terms under your government and your institutions. This is an extraordinary assertion to be made at the present day. You allude, indeed, to Antigua, and the Bermudas; but we will take you to where the experiment has been successfully made upon a large scale, namely, to Jamaica. There the two races are upon a perfect equality, in point of law; there is no master, there is no slave; the law does not recognize the slightest distinction between the races. You have borrowed the far greater part of your address from the cant phraseology which the West Indian slave-owners, and especially those of Jamaica, made use of before emancipation. They used to assert (as you do now) that abolitoin meant destruction; that to give freedom to the negro, would be to pronounce the assassination of the whites; that negroes, as soon as freed, would massacre their former owners, and destroy their wives and families. In short, your prophecies of the destructive effects of emancipation, are but faint and foolish echoes of the prophetic apprehension of the British slave-owners. They might, perhaps, have believed their own assertions; because the emancipation of the negroes was then an untried experiment. But you, *you* are deprived of any excuse for the re-assertion of a disproved calumny. The emancipation has taken place. The compensation given by England, was not given to the negroes, who were the only persons that deserved compensation. It was given to the so-called "owners;" it was an additional wrong, an additional cause of irritation to the negroes. But, gracious Heaven! how nobly did that good and kindly race (the negroes) falsify the calumnious apprehensions of their task-masters! Was there one single murder consequent on the emancipation? Was there one riot, one tumult, even one assault? Was there one single white person injured, either in person or property? Was there any property spoiled, or laid waste? The proportion of negroes in Jamaica to white men, is as three hundred to sixty, or eighty per cent.; yet the most perfect tranquillity has followed the emancipation. The criminal courts are almost unemployed; nine-tenths of the jails are empty and open; universal tranquillity reigns, although the landed proprietors have made use of the harshest landlord power to exact the hardest terms, by way of rent, from the negro; and have also endeavored to extort from him the largest possible quantity of labor for the smallest wages. Yet the kindly negro race have not retaliated by one single act of violence, or of vengeance. The two races exist together upon equal terms, under the British government, and under British institutions. Or shall you say that the British government and British institutions are preferable to yours? The vain and vaporing spirit of mistaken republicanism will not permit you to avow the British superiority. You are bound, however reluctantly, to admit that superiority, or else to admit the falsity of your own assertions. Nothing can in truth be more ludicrous, than your declamation in favor of slavery. It, however, sometimes rises to the very border of blasphemy. Your words are, "God forbid that we should advocate human bondage, in any shape." Oh, shame be upon you! How can you take the name of the all-good Creator thus in vain? What are you doing? Is not the entire of your address an advocacy of human bondage? Another piece of silliness. You alledge that it is the abolitionists who make the slave restless with his condition, and that they scatter the seeds of discontent. How can you treat us with such contempt, as to use assertions of that kind in your address? How *can* you think that we could be so devoid of intellect as to believe the negro would not know the miseries of slavery which he feels every hour of the twenty-four, unless he were told by some abolitionists that slavery was a miserable condition? There is nothing that makes us think so badly of you, as your strain of ribaldry in attacking the abolitionists. The desire to procure abolition, is in itself a virtue, and deserves our love for its charitable disposition; as it does respect and veneration for its courage under unfavorable circumstances. Instead of the ribaldry of your attack upon the abolitionists, you ought to respect and countenance them. If they err by excessive zeal, they err in a righteous and a holy cause. You would do well to check their errors, and mitigate their zeal within the bounds of strict propriety; but if you had the genuine feelings of Irishmen, you never would confound their errors with their virtues. In truth, we much fear, or rather, we should candidly say, we readily believe that you attribute to them imaginary errors, for no other reason than that they really possess one brilliant virtue—namely, the love of human freedom—in intense perfection.

Again, we have to remark, you exaggerate exceedingly when you state that there are fifteen millions of the white population in America, whose security and happiness are connected with the maintenance of the system of negro slavery. On the contrary, the system of slavery inflicts nothing but mischief upon the far greater part of the inhabitants of America. The only place in which individual interest is connected with slavery, is the slave-holding States. Now, in those States, almost without an exception, (if, indeed, there be an exception,) the people of color greatly exceed the whites; and thus, even if an injury were to be inflicted on the whites, by depriving them of their slaves, the advantages would be most abundantly counterbalanced and compensated for, by the infinitely greater number of persons who would thus be restored to that greatest of human blessings, personal liberty. Thus the noble Benthamite maxim, of doing the greatest possible good to the greatest possible number, would be amply carried into effect by the emancipation of the negroes. You charge the abolitionists with a crime, that they encouraged a negro flying from Kentucky, to steal a horse from an inhabitant of Ohio, in order to aid him, if necessary, in making his escape. We are not, upon full reflection, sufficiently versed in casuistry to decide whether, under such circumstances, the taking of the horse would be an excusable act or not. But even conceding that it would be sinful, we are of this quite certain, that there is not one of you that address us, who, if he were under similar circumstances, that is, having no other means of escaping perpetual slavery, would not make free with your neighbor's horse to effectuate your just and reasonable purpose. And we are also sure of this, that there is not one of you, who, if he were compelled to spend the rest of his life as a personal slave, worked, and beaten, and sold, and transferred from hand to hand, and separated at his master's caprice from wife and family; consigned to ignorance, working without wages, toiling without rewards, without any other stimulant to that toil and labor than the driver's cart-whip; we do say that there is not one of you who would not think the name of pickpocket, thief, or felon, would not be too courteous a name for the being who kept you in such thraldom. We cannot avoid repeating our astonishment that you, Irishmen, should be so devoid of every trace of humanity as to become the voluntary and peculiarly disinterested advocates of human slavery, and especially that you should be so in America; but what excites our unconquerable loathing is, to find that in your address you speak of man being the property of man, with as little doubt, hesitation, or repugnance, as if you were speaking of the beasts of the field. It is this that fills us with utter astonishment; it is this that makes us disclaim you as countrymen. We cannot bring ourselves to believe that you breathed your natal air in Ireland. Ireland, the first of all the nations of the earth that abolished the dealing in slaves—the slave-trade of that day was, curiously enough, a slave-trade in British youths—Ireland, that never was stained with negro slavery—Ireland, that never committed an offense against men of color—Ireland, that never fitted out a single vessel for the traffic in blood on the African coast. It is, to be sure, afflicting and heart-rending to us to think that so many of the Irish in America should be so degenerate as to be amongst the worst enemies of the people of color. Alas, alas! we have that fact placed beyond doubt by the indisputable testimony of Lord Morpeth. This is a foul blot that we would fain wipe off the escutcheon of expatriated Irishmen.

Have you enough of the genuine Irishmen amongst you, to ask what it is we require you to do? It is this:

First—We call upon you in the sacred name of humanity, never again to volunteer on behalf of the oppressor, nor even for any self-interest to vindicate the hideous crime of personal slavery.

Secondly—We ask you to assist in every way you can in promoting the education of the man of color, and in discountenancing the foolish feeling of selfishness, of that criminal selfishness, which makes the white man treat the man of color as a degraded or inferior being.

Thirdly—We ask you to assist in obtaining for the free men of color, the full benefit of all the rights and franchises of a freeman, whatever State he may inhabit.

Fourthly—We ask you to exert yourselves in endeavoring to procure for the man of color, in every case, the benefit of trial by jury, and especially where a man, insisting that he is a freeman, is claimed to be a slave.

Fifthly—We ask you to exert yourselves in every possible way to induce slave-owners to emancipate as many slaves as possible. The Quakers in America have several societies for this purpose. Why should not the Irish imitate them in that virtue?

Sixthly—We ask you to exert yourselves in all the ways you possibly can, to put an end to the internal slave-trade of the States—the breeding of slaves for sale, is probably the most immoral and debasing practice ever known in this world. It is a crime of the most hideous kind; and if there were no other crime committed by the Americans, this alone would place the advocates, supporters, and practisers of American slavery, in the lowest grade of criminals.

Seventhly—We ask you to use every exertion in your power, to procure the abolition of slavery by the Congress in the District of Columbia.

Eighthly—We ask you to use your best exertions to compel the Congress to receive and read the petitions of the wretched negroes, and, above all, the petitions of their white advocates.

Ninthly—We ask you never to cease your efforts until the crime of which Lord Morpeth has accused the Irish in America, "of being the worst enemies of the man of color," shall be atoned for and blotted out and effaced forever.

You will ask how you can do all these things. You have already answered that question yourselves, for you have said that public opinion is the law of America. Contribute, then, each of you in his sphere, to make up that public opinion. Where you have the electoral franchise, give your votes to none but those who will assist you in so holy a struggle.

Under a popular government, the man who has right, and reason, and justice, and charity, and Christianity itself, at his side, has great instruments of legislation and legal power. He has the elements about him of the greatest utility; and even if he should not succeed, he can have the heart-soothing consolation of having endeavored to do great and good actions. He can enjoy, even in defeat, the sweet comfort of having endeavored to promote benevolence and charity.

It is no excuse to alledge that Congress is restricted from emancipating the slaves by one general law. Each particular slave State has that power within its own precincts; and there is every reason to be convinced that Maryland and Virginia would have followed the example of New-York, and long ago abolished slavery, but for the diabolical practice of "raising," (as you call it,) slaves for the southern market of pestilence and death.

Irishmen, and the sons of Irishmen, have many of them risen to high distinction and power in America. Why should not Irishmen, and the sons of Irishmen, write their names in the brightest pages of the chapter of humanity and benevolence in American story?

Irishmen, our chairman ventures to think, and we agree with him, that he has claims on the attention of Irishmen in every quarter of the globe. The Scotch and French philosophers have proved, by many years experiment, that the Irishman stands first among the races of man in his physical and bodily powers. America and Europe bear testimony to the intellectual capacity of Irishmen. Lord Morpeth has demonstrated in the British parliament the superior morality of the humbler classes of the Irish in all social and family relations. The religious fidelity of the Irish nation is blazoned in glorious and proverbial certainty and splendor. Irishmen! Sons of Ireland! Descendants of the kind of heart, and affectionate in disposition, think, oh, think, only with pity and compassion on your colored fellow-creatures in America! Offer them the hand of kindly help; soothe their sorrows; join with your countrymen at home in one cry of horror against the oppressor; in one cry of sympathy with the enslaved and oppressed—

Till prone in the dust slavery shall be hurled;
Its name and nature blotted from the world.

We cannot close our observations upon the unseemly as well as silly attacks you make upon the advocates of abolition, without reminding you that you have borrowed this turn of thought from the persons who opposed Catholic emancipation in Ireland, or who were the pretended friends of the catholics. Some of you must recollect that it was the custom of such persons to alledge, that but for the "violence," and "misconduct" of the agitators, and more particularly of our chairman, the Protestants were about to emancipate the Catholics gradually. It was the constant theme of the newspaper press, and even of the speeches in the houses of parliament, that the violence and misconduct of the agitators prevented emancipation. It was the burthen of many pamphlets, and especially of two which were both written, under the title of "Faction Unmasked," by Protesthnts of great ability. They asserted themselves to be friends of emancipation in the abstract, but they alledged that it was impossible to grant emancipation to persons whose leaders misconducted themselves as the agitators did. They gratified their hatred to the Catholics, as you gratify your

against Catholicity and the Irish. We do not mean to deny, nor do we wish to conceal, that there are among the abolitionists, many wicked and calumniating enemies of Catholicity and of the Irish, especially in that most intolerant class, the Wesleyan Methodists. But the best way to disarm their malice, is not by giving up to them the side of humanity, while you yourselves take the side of slavery; but, on the contrary, by taking a superior station of Christian virtue in the cause of benevolence and charity, and in zeal for the freedom of all mankind.

We wish we could burn into your souls the turpitude attached to the Irish in America by Lord Morpeth's charge. Recollect that it reflects dishonor not only upon you, but upon the land of your birth. There is but one way of effacing such disgrace, and that is, by becoming the most kindly towards the colored population; and the most energetic in working out in detail, as well as in general principle, the amelioration of the state of the miserable bondmen.

You tell us, indeed, that many clergymen, and especially the Catholic clergymen, are ranged on the side of the slaveholders. We do not believe the accusation.

The Catholic clergy may endure, but they assuredly do not encourage the slave-owners. We have, indeed, heard it said that some Catholic clergymen have slaves of their own; but, it is added, and we are assured positively, that no Irish Catholic clergyman is a slave owner. At all events, every Catholic knows how distinctly slaveholding, and especially slave trading, is condemned by the Catholic church. That most eminent man—his holiness the present pope, has, by an allocution, published throughout the world, condemned all dealing and traffic in slaves. Nothing can be more distinct, nor more powerful, than the pope's denunciation of that most abominable crime. Yet it subsists in a more abominable form than his holiness could possibly describe, in the traffic which still exists in the sale of slaves from one State of America to another. What, then, are we to think of you, Irish Catholics, who send us an elaborate vindication of slavery, without the slightest censure of that hateful crime—a crime which the pope has so completely condemned—namely, the diabolical raising of slaves for sale, and selling them to other States.

If you be Catholics you shall devote your time and best exertions to working out the pious intentions of his holiness. Yet you prefer!—oh! sorrow and shame!—to volunteer your vindication of everything that belongs to the guilt of slavery.

If you be Christians at all, recollect that slavery is opposed to the first, the highest, and the greatest principles of Christianity, which teach us "to love the great and good God above all things whatsoever, and next, to love our fellow-men as ourselves;" which command us to "do unto others as we would be done by." These sacred principles are inconsistent with the horrors and crimes of slavery—sacred principles, which have already banished domestic bondage from civilized Europe, and which will also, in God's own good time, banish it from America, despite the advocacy of such puny declaimers as *you* are. How bitterly have we been afflicted, at perceiving by the American newspapers, that recently, in the city which you inhabit, an opportunity was given to the Irish to exhibit benevolence and humanity to a colored fellow-creature, and was given in vain! We allude to the case of the girl "Lavinia," who was a slave in another State, and brought by her owner into that of Ohio. She by that means, became entitled to her freedom, if she had but one friend to assert it for her. She did find friends. May the great God of heaven bless them! Were they Irish? Alas! alas! not one. You sneer at the sectaries. Behold how they here conquer you in goodness and charity. The owner's name, it seems, was Scanlan—unhappily a thorough Irish name. And he, it appears, has boasted that he took his revenge by the most fiendish cruelty, not upon "Lavinia," or her protectors, for they were not in his power, but on her unoffending father, mother, and family. And this is the system which you, Irishmen, through many folio pages of wicked declamation, seek at least to palliate, if not to justify! Our cheeks burn with shame to think that such a monster as Scanlan could trace his pedigree to Ireland. And yet you, Irishmen, stand by in the attitude rather of friends and supporters, than of impugners of the monster's cruelty; and you prefer to string together pages of cruel and heartless sophistry, in defense of the source of his crimes, rather than take part against him. Perhaps it would offend your fastidiousness, if such a man were compared to a pickpocket or a felon. We respect your prejudices, and call him no reproachful name. It is, indeed, unnecessary.

We conclude, by conjuring you, and all other Irishmen in America, in the name of your fatherland—in the name of humanity—in the name of the God of mercy and charity, we conjure you, Irishmen, and descendants of Irishmen, to abandon forever, all defense of the hideous negro slavery system. Let it no more be said that your feelings are made so obtuse by the air of America, that you cannot feel, as Catholics and Christians, ought to feel, this truth—this plain truth—that one man cannot have any property in another man. There is not one of you who does not recognize that principle in his own person; yet we perceive—and this agonizes us almost to madness—that you, boasting an Irish descent, should, without the instigation of any pecuniary or interested motives, but out of the sheer and single love of wickedness and crime, come forward as the volunteer defenders of the most degrading species of human slavery. Wo! wo! wo!

There is one consolation still, amid the pulsations of our hearts; there are, there must be, genuine Irishmen in America, men of sound heads and Irish hearts who will assist us to wipe off the foul stain that Lord Morpeth's proven charge has inflicted on the Irish character—who will hold out the hand of fellowship, with a heart in that hand, to every honest man, of every cast and color, who will sustain the cause of humanity and honor, and scorn the paltry advocates of slavery—who will show that the Irish heart is, in America, as benevolent, and as replete with charitable emotions, as in any other clime on the face of the earth.

We conclude. The spirit of democratic liberty is defiled by the continuance of negro slavery in the United States. The United States themselves are degraded below the most uncivilized nations by the atrocious inconsistency of talking of liberty and practising tyranny in its worst shape. The Americans attempt to palliate their iniquity by the futile excuse of personal interest; but the Irish, who have not even that futile excuse, and yet justify slavery, are utterly indefensible.

Once again, and for the last time, we call upon you to come out of the councils of the slave-owners, and at all events to free yourselves from participating in their guilt.

Irishmen, I call upon you to join in crushing slavery and in giving liberty to every man, of every caste, creed, and color.

DANIEL O'CONNELL,
Chairman of the Committee.

Mr. O'Connell wished to observe that this composition was his own. (Hear, hear.) He, of course, submitted it to the committee before bringing it up, and it was unanimously approved of by them. There was one remarkable circumstance connected with it, and it was this: that while he was dictating it to Mr. Daunt, who was good enough to take it down, Hogan, the sculptor, was modelling his statue, so that he was standing for Hogan, and denouncing slavery at one and the same moment. (Hear, hear, and cheers.) Be it for good or ill, he was proud to be the writer of that address, (loud cheers,) for he longed to see the day when Irishmen all over the world, would unite in repudiating with scorn and indignation the execrable doctrine that man can, under any circumstances, be the tyrant of his fellow-man. (Hear.) Before sitting down, he wished just to observe, that he had been made to say, by one of the newspapers, that all the great offices in America were filled by Irishmen, or something to that effect. He had said nothing of the kind; what he said was, that many Irishmen in America, had risen to the highest offices of the State, by their merit and energy, and the fact was undeniable. (Hear, hear.) He begged leave to move that the address be received and adopted by the association. (Hear, hear.)

Mr. Gordon, in seconding the motion for the adoption of the address, said it was peculiarly painful to think that Irishmen should sanction this horrible system—the predecessors of almost the whole race of Irishmen, and perhaps the immediate predecessors of some Irishmen in America, had at a former period been exported and treated as slaves. He had documents in his possession which showed that to single individuals, license had been granted to export so many as 5000, 3000, and 2000 Irishmen, each as slaves, who were exported accordingly to the West Indies and other places. It was the more painful to reflect on their conduct when it was considered that they themselves had exchanged the oppressions and mischief of a semi-colonial government for a happy, free, and prosperous refuge in the United States.

The question was put from the chair, and carried amid unanimous acclamation.

SANCTISSIMI DOMINI NOSTRI GREGORII

DIVINA PROVIDENTIA
PAPAE XVI.
LITTERAE APOSTOLICAE
DE
NIGRITARUM COMMERCIO
NON EXERCENDO.

(ARMA.)

ROMAE:
TYPIS COLLEGII URBANI.
1840.

GREGORIUS PP. XVI.

Ad futurum rei memoriam.

In supremo Apostolatus fastigio constituti, et nullis licet suffragantibus meritis gerentes vicem Jesu Christi Dei Filii, qui propter nimiam caritatem suam Homo factus mori etiam pro Mundi redemptione dignatus est, ad Nostram pastoralem solicitudinem pertinere animadvertimus, ut Fideles ab inhumano Nigritarum seu aliorum quorumcumque hominum mercatu avertere penitus studemus. Sane cum primum diffundi coepit Evangelii lux, senserunt alleviari plurimum apud Christianos conditionem suam miseri illi, qui tanto tunc numero bellorum praesertim occasione in servitutem durissimam deveniebant. Inspirati enim a divino Spiritu Apostoli servos quidem ipsos docebant obedire dominis carnalibus sicut Christo, et facere voluntatem Dei ex animo; dominis vero praecipiebant ut bene erga servostagerent, et quod justum est et aequum eis praestarent, ac remitterent minas, scientes quia illorum et ipsorum Dominus est in coelis, et personarum acceptio non est apud Eum (1). Universim vero cum sincera erga omnes caritas Evangelii Lege summopere commendaretur, et Christus Dominus declarasset habiturum se tamquam factum aut denegatum sibi ipsi quidquid benignitatis et misericordiae minimis et indigentibus praestitum aut negatum fuisset (2), facile inde contigit nedum ut Christiani servos suos praesertim Christianos veluti fratrum loco haberent (3), sed etiam ut proniores essent ad illos qui mererentur libertate donandos; quod quidem occasione imprimis Paschalium Solemnium fieri consuevisse indicat Gregorius Nyssenus (4). Nec defuerunt qui ardentiore caritate excitati *se ipsos in vincula conjecerunt, ut alios redimerent*; quorum multos se novisse testatur Apostolicus Vir idemque sanctissimae recordationis Praecessor Noster Clemens I. (5). Igitur progressu temporis Ethnicarum superstitionum caligine plenius dissipata, et rudiorum quoque populorum moribus Fidei per Caritatem operantis beneficio mitigatis, res eo tandem devenit ut jam a pluribus saeculis nulli apud plurimas Christianorum gentes servi habeantur. Verum, dolentes admodum dicimus, fuerunt subinde ex ipso Fidelium numero qui sordidoris lucri cupidine turpiter obcaecati in dissitis remotisque Terris Indos, Nigrittas, miserosve alios in Servitutem redigere, seu instituto ampliatoque commercio eorum, qui captivi facti ab aliis fuerant, indignum horum facinus juvare non dubitarent. Haud sane praetermiserunt plures glor. mem. Romani Pontifices Praecessores Nostri reprehendere graviter pro suo munere illorum rationem, utpote spirituali ipsorum saluti noxiam, et Christiano nomini probrosam; ex qua etiam illud consequi pervidebant, ut infidelium gentes ad veram nostram Religionem odio habendam magis magisque obfirmarentur. Quo spectant Apostolicae Litterae Pauli III dei 29 Maii MDXXXVII. sub Piscatoris Annulo datae ad Cardinalem Archiepiscopum Tolletanum: et aliae deinceps eisdem ampliores ab Urbano VIII. datae die 22. Aprilis MDCXXXIX. ad Collectorem Jurium Cameræ Apostolicæ in Portugallia; quibus in Litteris ii nominatim gravissime coercentur, qui Occidentales aut Meridionales Indos *in servitutem redigere, vendere, emere, commutare, vel donare, ab uxoribus et filiis suis separare, rebus et bonis suis spoliare, ad alia loca deducere et transmittere, aut quoquo modo libertate privare, in servitute retinere, nec non praedicta agentibus consilium, auxilium, favorem, et operam quocumque praetextu, et quaesito colore praestare, aut id licitium praedicare, seu docere, ac alias quomodolibet praemissis cooperari* auderent seu praesumerent (6). Has memoratorum Pontificum Sanctiones confirmavit postmodum et renovavit Benedictus XIV. novis Apostolicis Litteris ad Antistites Brasiliæ et aliarum quarumdam Regionum datis die 20. Decembris MDCCXLI., quibus eumdem in finem ipsorum Praesulum solicitudinem excitavit (7). Antea quoque alius his antiquior Praecessor Noster Pius II., quum sua aetate Lusitanorum imperium in Guineam Nigritarum regionem proferretur, Litteras dedit die 7. Octobris MCCCCLXII. ad Episcopum Rubicensem eo profecturum; in quibus nedum Antistiti ipsi opportunas ad sacrum Ministerium inibi cum majori fructu exercendum facultates impertitus fuit, sed eadem occasione graviter in Christianos illos animadvertit, qui Neophytos in servitutem abstrahebant (8). Et nostris etiam temporibus Pius VII. eodem, quo sui Decessores, religionis et caritatis spiritu inductus, officia sua apud potentes Viro sedulo interposuit, ut Nigritarum commercium tandem inter Christianos omnio cessaret. Hæ quidem Praecessorum Nostrorum Sanctiones et curæ profuerunt, Deo bene juvante, non parum Indis aliisque praedictis a crudelitate invadentium, seu a Mercatorum Christianorum cupiditate tutandis: non ita tamen ut Sancta hæc Sedes de pleno suorum in id studiorum exitu lætari posset; quin immo commercium Nigritarum, etsi nonnulla ex parte imminutum, adhuc tamen a Christianis pluribus exerceatur. Quare nos tantum hujusmodi probrum a cunctis Christianorum finibus avertere cupientes, ac re universa, nonnullis etiam Venerabilibus Fratribus Nostris S. R. E. Cardinalibus in consilium adhibitis, mature perpensa, Prædecessorum Nostrorum insistentes vestigiis, Auctoritate Apostolica omnes cujuscumque conditionis Christi fideles admonemus et obtestamur in Domino vehementer, ne quis audeat in posterum Indos, Nigritas, seu alios hujusmodi homines injuste vexare aut spoliare suis bonis, aut in servitutem redigere, vel aliis talia in eos patrantibus auxilium aut favorem praestare; seu exercere inhumanum illud commercium, quo Nigritæ, tamquam si non homines sed pura putaque animantia forent, in servitutem utcumque redacti, sine ullo discriminine, contra justitiæ et humanitatis jura, emuntur, venduntur, ac dufrissimis interdum laboribus exantlandis devoventur, et insuper lucri spe primis Nigritarum occupatoribus per commercium idem proposita, dissidia etiam et perpetua quodammodo in illorum regionibus prælia foventur. Enimvero Nos prædicta omnia, tamquam Christiano nomine prorsus indigna, Auctoritate Apostolica reprobamus; eademque Auctoritate districte prohibemus atque interdicimus, ne quis Ecclesiasticus aut Laicus ipsum illud Nigritarum commercium veluti licitum sub quovis obtentu aut quæsito colore tueri, aut aliter contra ea, quæ nostris hisce Apostolicis Litteris monuimus, prædicare seu quomodolibet publice vel privatim docere præsumat.

Ut autem ædem hæ Nostræ Litteræ omnibus facilius innotescant, nec quisquam illarum ignorantiam allegare possit, decernimus et mandamus illas ad valvas Basilicæ Principis Apostolorum, et Cancellariæ Apostolicæ, necnon Curiæ Generalis in Monte Citatorio, ac in Acie Campi Florae de Urbe per aliquem ex Cursoribus Nostris, ut moris est, publicari, illarumque exempla ibidem affixa relinqui.

Datum Romæ apud S. Mariam Majorem sub Annulo Piscatoris die III. Decembris MDCCCXXXIX. Pontificatus Nostri Anno Nono.

ALOISIUS CARD. LAMBRUSCHINI.

(1.) *Ad Ephesios VI. 5. seqq., ad Coloss. III. 22. seqq. VI. 1.*
(2.) *Matthæi XXV. 35. seqq.*
(3.) *Lactantius Divin. Institution. Lib. V. c. 16. Tom. IV. Bibliotheca Veterum Patrum Venetiis a Gallandio editae pag. 318.*
(4.) *De Resurrect. Domini Orat. III. Tom. III. pag. 420. Operum edit. Parisiensis Anni. 1638.*
(5.) *Ad Corinth. Ep. I. cap. 55. Tom. I. Bibl. Gallandii p. 35.*
(6.) *In Bullar. Rom. edit. typis Mainardi Tom. VI. part. 2. Const. 604. pag. 183.*
(7.) *In Bullario Benedicti XIV. Tom. I. Const. I. 38.*
(8.) *Apud. Raynaldum in Annalibus Ecclesiasticis ad An 1462. n. 42.*

[TRANSLATION.]

LETTER APOSTOLICAL
OF
GREGORY XVI.

By Divine Providence
POPE,
PROHIBITING THE TRAFFIC IN NEGROES.

ROME.
Printed at the Urban College,
1840.

Gregory, of the Popes XVI.

For a record of the thing in time to come.

Appointed to be the Supreme Head of the Apostolate, and bearing, though by virtue of no merit of our own, the vicegerency of Jesus Christ, the Son of God, who, through his exceeding love for us, having been made man, condescended to die for the redemption of the world,—we consider it as pertaining to our pastoral care, to use our endeavors that Believers should turn entirely from the traffic in negroes, or in any other men whatsoever. Verily, when the light of the Gospel first began to be shed abroad, those wretched beings, who at that time fell in to great numbers, particularly by reason of wars, into the cruellest bondage, felt their condition greatly alleviated with Christians. For the Apostles, inspired by the Divine spirit, taught indeed the very slaves to be obedient to masters according to the flesh, as unto Christ, and to do from the heart the will of God; but upon masters, he enjoined that they should deal well by slaves, and should give to them what is just and equal, and forbear threatening, knowing that their, and their own God is in the Heavens, and that with Him there is no respect of persons. (1.) But since a sincere love towards all men, is invariably and mightily commanded in the law of the Gospel, and Christ the Lord, hath declared that he would hold as done, or denied to himself, whatsoever act of kindness and compassion should be done or denied to the poorest and the least; (2.) it plainly follows thence, not only that Christians should consider their slaves, particularly Christian slaves, as brothers, (3.) but also should rather incline to emancipate those who are deserving: which indeed Gregory of Nyssa indicates that it was the custom to do, in the first place, at the Festivals of the Resurrection. (4.) Nor were there wanting those, who, animated by a more ardent love, subjected themselves to bonds that they might ransom others, of which that Apostolical man of most sacred memory, Our Predecessor Clement I. declares that he had known many examples. (5.) Therefore in process of time, when the darkness of the gentile superstitions was more completely dissipated, and the morals of the ruder nations, by the benign effects of Faith working by Love were meliorated, it came to pass at length, that already for several ages, in most Christian nations, no slaves were held. But with deep sorrow we say, that after this there were some from the very number of Believers who, being shamefully blinded by the lust of sordid lucre, in scattered and remote territories, did not hesitate to reduce wretched Indians, Negroes, and others to slavery, or by instituting and enlarging the traffic in those who had been made captive by others, to become accessary to their horrible crime. Certainly many of the Roman Pontiffs, Our Predecessors of glorious memory, did not omit severely to reprehend, as their duty required, the business of those persons, as hurtful to their spiritual welfare, and reproachful to the Christian name; from all which, they perceived that this consequence resulted, that unbelieving nations were more and more hindered from embracing our true religion which could but be held by them in abhorrence. To this the Epistle Apostolic of Paul III. of May 29, 1537, issued under the Fisherman's seal, to the Cardinal Archbishop of Toledo; and another issued in succession more ample than the foregoing, by Urban VIII. on the 22d of April, 1639, to the collector of the Ordinances of the Apostolic Chamber, in Portugal, in which are most strictly restrained by name those who dare, or presume either to reduce to slavery, sell, buy, exchange, or give away Western or Southern Indians, separate them from wives and children, despoil them of estate and goods, bring and transport, or in anywise deprive them of liberty, retain them in slavery; or also afford counsel, aid, favor, and means under any color or pretext whatsoever, to those committing the said acts, or to preach the lawfulness thereof, or teach, or otherwise in any manner whatsoever co-operate in the premises.? (6.) These sanctions of the said Pontiff, Benedict XIV. afterwards confirmed and renewed in a Letter Apostolic, issued to the prelates of Brazil, and certain other regions, on the 20th December, 1741, in which to the same end, he aroused the concern even of the missionaries. (7.) At an earlier period, also, Pius II. another of Our Predecessors, more ancient than these, on the occasion of the Portuguese sway being extended to Guinea, the negroe's country, issued a Letter on the 9th of October, 1462, to the Bishop of Ruvo, about to depart thither, in which he not only imparted to the prelate himself authority for exercising there, with more edification, his sacred ministry; but on the same occasion, severely animadverted upon those Christians who drag converts into slavery; (8.) and in these latter days, Pius VII. induced by the same spirit of piety and love as his Predecessors, sedulously interposed his good offices with men in power, that the traffic in slaves might at length altogether cease. In fact, these sanctions and cares of Our Predecessors, with the favoring help of God, profited not a little for protecting the Indians and others, aforesaid, from the cruelty of invaders and the cupidity of Christian merchants, not indeed so much that this Holy See can joy in the full success of its endeavors in this behalf, since yet the traffic in negroes, although in some degree diminished, is, nevertheless, still carried on by many Christians.

Wherefore we, desiring to remove so great a reproach from all the confines of Christendom, having with the advice of some of Our Brethren, the Holy, Reverend, and Eminent Cardinals, maturely weighed the whole matter, pursuing the steps of Our Predecessors, by the Apostolical Authority, do admonish, and in the Lord, do earnestly beseech all believers in Christ, of whatsoever condition, that none do hereafter presume unjustly to disturb, or to despoil of their goods, or reduce to slavery, Indians, Negroes, or others, or give aid or countenance to those perpetrating against them such things; or exercise that inhuman traffic, whereby Negroes, as if they were not men, but mere animals, being reduced by any means whatever to slavery, are, without any distinction, contrary to the laws of justice and humanity, bought, sold, and sometimes devoted to the endurance of most cruel hardships; and moreover by hope of gain, proposed through the said traffic, dissensions also, and perpetual wars, by some means or other are stirred up by the first seizers of slaves within the native countries thereof. Now, verily, by Authority Apostolical, We disallow all the aforesaid acts, as altogether unworthy of the Christian name; and by the same Authority we strictly prohibit and forbid any Priest or Layman to look upon this traffic in Negroes as lawful under any pretext or feigned color; or to presume, contrary to those things of which we have admonished them in this Letter Apostolic, to preach, or in any manner whatsoever, in public or private to teach.

In order that this, Our Letter Apostolical, may more readily become known to all, and that none may be able to alledge ignorance thereof, we decree and order that one of Our Messengers do publish and have it affixed as the custom is, at the doors of the Palace of the Chief of the Apostles, and of the Apostolic Chancery; also of the General Court on the Citatorian Hill, and on the Parade of Camp Flora Without.

Given at Rome, at Great St. Mary's, under the Fisherman's seal, the III of December, MDCCCXXXIX, of Our Pontificate the Ninth.

ALOISE CARDINAL LAMBRUSCHINI.

[1] Eph. 6, 5, seq.; Collos. 3, 22 seq.; 4, 1.
[2] Math. 25, 35, seq.

[3] Lactan Div. Inst. Lib 5. ch 16. Tom 4.
[4] De Resurect. Domini Orat. 3, Tom 3, p 420
[5] Corinth. 1 ch. 55. Tom 1, Bibl. Gall. 1, p 35.
[6] Collection of Roman Bulls printed by Maynard, vol. 6, part 2, Const. 604, p 183.
[7] Collection of Bulls of Benedict XIV. vol 1, Const. 1 p 38.
[8] Reynolds Eccles. annals, an 1462, n 42.

Communications.

FARMINGTON QUARTERLY MEETING.

Extract from the minutes of the (Orthodox) Yearly meeting of women Friends, held in New-York, on 5th mo. 1843.

Farmington Quarterly meeting forwarded the annexed report of their committee on slavery, which engaged the feeling attention of the meeting, and Friends were encouraged to attend to their scruples in regard to this deeply-interesting subject.

"In the early history of the society, its members faithfully refused to countenance sinful customs and manners, originating in flattery to those in power, and often suffered the loss of goods, and imprisonment in loathsome dungeons, in adherence to this testimony. Is it not our duty, to be not only equally faithful in our testimony against sinful customs, growing out of slavery, but against slavery itself; a sin which involves the commission of nearly every wrong, ever inflicted on an injured and suffering people. The same principle of refusing participation in evil, has led to the prohibition of dealing in prize goods. Are not slave labor goods obtained with far greater and more extensive injustice, and with perpetual, instead of occasional wrong? It was against the sin of slavery that the Society of Friends were long since called to bear a faithful testimony, even to the excluding of all from membership, who held slaves; and at the present day, our members are not permitted to hold or work slaves. But while we are clear on this point, are not many of us freely partaking of the wrong, by purchasing of the oppressor its fruits? Our members who formerly held slaves, generally treated them with comparative lenity; but the oppression we encourage, by the pay we furnish, is often in the severest forms, and attended with the most cruel exactions. Are we not, then, solemnly called upon to cease from this participation, by refusing as much as in us lies, to purchase all productions known to be from this great system of unrequited toil? It was the language of the apostle,—'Behold the hire of the laborers who have reaped down your fields, and which is of you kept back by fraud, crieth; and the cries of them that have reaped, have entered into the ears of the Lord of Sabbaoth.' Let us therefore, fear least we also be found partaking of the unpaid gains of an oppression, it is believed, but rarely equalled among the most cruel nations of the earth, and which numbers more than two millions of victims.

Have we not reason to believe that all the slave labor goods bought by members of this Yearly meeting, are sufficient to keep hundreds of slaves in constant toil? and how much less answerable are we for thus purchasing, than if that number of slaves were actually held by our own members to supply our wants?

It is with these views that we earnestly desire the most solemn deliberation on the subject. If we endeavor, in compliance with the apostolic injunction, to 'remember them that are in bonds, as bound with them;' to relieve those who may be laboring under the oppressive and debasing influence of slavery, in our own portion of the country, to bear our testimony against it on every proper occasion, by our words and our actions, and by a refusal of all participation in this enormous wrong—actuated as we ever should be, by the love which our Saviour enjoined towards our fellow-beings, and which was compared to the love we should feel to the Lord our God; may we not hope for the heavenly blessing promised to those who minister to the poor and the outcast, and who undo the heavy burdens, and let the oppressed go free,—'Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee, and the glory of the Lord shall be thy reward.'

'Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me.'"

LETTER FROM PHILADELPHIA.

The Standard of November 16th, contains an editorial article commenting on a speech made at a repeal meeting, by John McKeon, late a *democratic* member of Congress, from the city of New-York. The article, in addition to other bitter revilings of John McKeon, such as were never bestowed in the Standard on any *whig*, contains the following, viz:

"One thing, and only one, interrupted the harmony of our feelings. It was to hear this Hon. John, declaim, with a bold and unblushing forehead, against the attempt to destroy the right of petition in Ireland, when he has been helping for several years, to destroy it in America! When John Quincy Adams presented a petition for the repeal of our Union, &c. Mr. McKeon, with the slaveholders, did what little he could to crush the old man, &c. &c. Mr. McKeon voted *faithfully* for the Congressional gag, as often as he was bid."

The above clearly implies, that Mr. McKeon voted constantly against Mr. Adams and his friends, on the occasion referred to. I have examined the journals, and do not find that he gave a single vote of the kind.

It implies also, that he frequently and faithfully voted for the Congressional gag, *for several years*, and that most, if not all his votes on the subject, were for the gag. This is so far from true, that I cannot find, in the Journals, a single vote of his in favor of the gag, though I find two against it, and one against the resolution to censure Mr. Giddings.

And as to his laboring *several years* against a right of petition, he was in Congress but two years, in all, if I am rightly informed.

Instead of such severe censures, Mr. McKeon is deserving of some commendation, which I doubt not he would have received, had he been a whig.

I will now notice a fact, in relation to your article on politics, of November 2. In that article you assert that a democratic legislature passed the black law of Ohio, and leave it to be inferred that it is still in force. I am informed by an abolitionist from that State, in whose knowledge and veracity I place entire confidence, that it was a *whig* legislature which passed the law, and that a democratic legislature has repealed it. The facts therefore, were precisely the reverse of what your article intimated.

Yours, &c. E.

Remark.—We have not access at this time, to the Journals of Congress, but will consult them before next paper. Meantime, we observe that we felt no "bitterness," but only an honest indignation against Mr. McKeon; and further, that if that gentleman does not say, a week from this, "Save me from my friends," we will knock under.—*Ed.*

LETTERS ON SLAVERY, ADDRESSED TO AMERICAN WIVES AND MOTHERS.

BY H. M. TRACY.

"O lady! when a sister's cry is ringing on the air,
When woman's pleading eye is raised in agonized despair,
When woman's limbs are scourged and sold 'midst rude and brutal mirth,
And all affection's holiest ties are trampled to the earth,
May woman's heart be still unstirred, and 'mid their wretched lot
The victims of unmeasured wrongs carelessly forgot?
Or shall the prayer be poured for them, the tear be freely given,
Until the chains that bind them now, from every limb be riven?"

LETTER VI.

HOW SHALL THE RESPONSIBILITIES THAT REST UPON US IN THE MATTER OF SLAVERY, BE DISCHARGED?

If the system of American slavery be, as we have represented, fraught with all that is evil, and if the responsibility does in any degree rest upon the wives and mothers of the land, our next inquiry should be, how shall we discharge this responsibility? The present subject has been, to some extent, anticipated in preceding letters, yet there remain many things that I deem it important to suggest.

How shall we discharge our responsibility? Surely not by sitting down supinely, and merely giving our kind wishes. Were we enslaved, our wishes and prayers for the deliverance of enslaved friends, might be received as meet incense, since we should have no more to give. But we have greater gifts entrusted to us, and must consequently answer for a much higher stewardship. The poorest free mother, though she may have nothing of a pecuniary nature which she can contribute, without manifest injustice to her own family, can yet do much to aid the oppressed. She can sow the seeds of Christian benevolence in the hearts of her children, and by teaching them the story of the slaves' wrongs, lead them early to lisp sincere prayers for their freedom. She has neighbors and friends, who are in some measure influenced by their constant intercourse with the most humble acquaintance. She can soften their prejudices, advocate the cause of human rights; and in all things, show that spirit of universal love which seeks to make all partakers of its charity. And who can tell how far the influence of such a person may extend? Who can say what mind may be influenced, or how far it may be communicated? She can petition the national government for a just exercise of all constitutional power in their behalf. She can petition the State legislatures for a repeal of all unjust enactments, and can pray for such constitutional laws as shall secure the rights of all. Say not this is so little that it can avail nothing. If her petitions are spurned, let her repeat them, until, like the unjust judge, they are wearied by her constant supplication. Perhaps you may wait long before you witness any extensive result; but remember that the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

But most of us can do more. We may be poor, but not so utterly destitute as the slave mother, who may not claim even her own offspring. We have many comforts, perhaps even luxuries, while the slave is in want of all things. John instructed the people that whosoever had two coats, should impart to such as had none; and those who had meat, should do likewise. Should we *more* than fulfill this requisition, if we were to deny ourselves some of those things that are not necessary to our comfort—mere appendages which fashion dictates? The sacrifices thus made, would enable us to contribute something in a pecuniary way for the advancement of the cause. The needless expense for ribbons, gloves, caps, &c. in every town, would soon amount to enough to furnish a respectable anti-slavery library. This, if faithfully circulated, would, with the blessing of God, do an incalculable amount of good. Our little ones, too, might learn to contribute their mite with the greatest pleasure, rather than lay out their little presents for toys. It has been stated that James A. Thome, whose name and services are well known to abolitionists, was led to see the sin of slaveholding by the perusal of a penny tract. Who can calculate the amount of good done by that alone? Shall any one, then, hesitate to do, because she can contribute so little? There are so many ways in which we can do good, that none needs to feel there is no particular duty for her to perform. If you were even a pauper, confined to your bed by sickness, you would still be able to do much. You could speak kindly of the oppressed race. You could counteract prejudices in the minds of those who ministered to you, and seek to excite their holy sympathy. But it is not to the poor alone that I address my plea for the oppressed. There are thousands in this land who live in luxurious ease, and know little of the toils of the poor; clothed in "purple and gold," they often wear out existence, without feeling that they have any responsibilities resting upon them. Yet they have the means of contributing largely to the advancement of every benevolent design, if they will. Do such reply, "We have not the means of doing as you desire; our wants are by no means supplied. All our luxuries are necessary to maintain our rank in society?" I know that your wants are not supplied; nor can they be, until you learn the great purposes of life.

There are times when you feel that existence is a burden; and you long for something that can excite your languid powers. If in these moments you commence doing good to those that are oppressed, you will find that life is valuable, and all your possessions will seem greatly enhanced. You will find much that you can contribute in every conceivable way. When Queen Isabella, in her ardent zeal for her country's glory, offered to pawn her jewels, she set an example worthy the imitation of every patriotic spirit. And can you feel to do less in the cause of humanity, than she would do for fame? What glory would be comparable to that of removing so foul a blot from our national escutcheon? The nations of the earth look upon us with contempt, while they witness our loud boasting of freedom, and hear at the same time the clanking chain of the bondman. Remember, too, your accountability to your Maker. All that you have and are, you are bound to consider as trusts committed to your stewardship by Him. Your time, your talents, your wealth, are all entrusted for high and noble ends; and for them you must give account. You are not at liberty to squander your time in trifling occupations, nor to apply your talents to mere frivolous pursuits; nor may you innocently lavish your wealth for needless toys, while thousands suffer untold privations. At Heaven's bar you may not plead your standing in society as an excuse for your folly; for if such a state of society exists that you feel called upon thus to violate God's law in order to sustain your rank, it is for you to seek to live it down. If it is fashionable for mothers to free themselves from the care of their infants, not that they may be able to contribute to the relief of the suffering, not that they may have opportunity to vindicate the rights of the weak and defenseless; but that they may enjoy ease and amusement, it is for you to seek to correct it. If it is customary to wear needless ornaments, it is for you to show how far superior is the ornament of a meek and quiet spirit. Perhaps at times you feel to say, Our own trials are more than we can bear, and surely we could not be expected to sustain the burdens of others. Let me entreat you, for once, to try the luxury of doing good, and you will find a sure relief.

Our great object now is to arouse the nation, to awaken conscience, and make transgressors see their danger.—Who are more favorably situated for this work, than yourselves? You have leisure for serious investigation, and you have the means of procuring books and papers, that are beyond the reach of the poor. You have access to the talented, and can plead in their ears the rights of humanity. You have the means of sustaining able lecturers, who would go forth and convince the nation of their wrongs. Will you, then, withhold your influence? Shall the slave groan on in his darkness and chains, without one sigh, one prayer, one effort for his deliverance? Heaven forbid! You cannot, surely, listen to the wail of the poor captive mother, sighing for the loved ones of her heart, who have been rudely torn from her embraces by the remorseless oppressor, and feel no answering pang.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, NOV. 30, 1843.

FIRST SESSION OF THE 28th CONGRESS.

Next Monday this will commence, under circumstances without a precedent in the history of this country. We have never before had an Executive, who, as a public man, had nothing to lose, whatever might betide.—Whatever else could be said of any of his predecessors, they all differed from him in this. They all had, to a greater or less extent, a character and influence, which it was highly desirable, if not indispensable to their purposes, to preserve. But Mr. Tyler has neither. Both parties, and all sections of the country, would see him retire, at this time, with about equal satisfaction. In respect to his reputation, and his prospects for the residue of his life, it is impossible that his condition should be made worse by the most profligate and desperate strokes of policy that he is capable of undertaking. He is, therefore, one of the most dangerous men that could occupy the chair of the chief magistracy at this present moment. He is under no restraint from party, and in all likelihood very little from either pride or principle. He is conscious of being too generally despised, and of deserving it, to feel the former; he is too thoroughly demoralized to possess the latter. All the chances, therefore, are in his favor do what he may. This anomalous state of the government demands the most watchful attention of the citizens; and the more on account of certain pre-occupations prevailing since the period of the last war. A large proportion of the politicians, and among them some of Mr. Tyler's principal advisers, cherish the notion that to get the country into a war is a sure means of strengthening a weak administration, and prolonging its power. Here lies our principal danger. We have questions of incalculable importance still pending with Great Britain, without the superaddition of that other which Mr. Tyler and his Secretary of State seem determined to raise. No impartial reader, of common discernment, can have failed to perceive that a systematic attempt has been going on for some weeks, on the part of the President, his friends and organs, to rouse and inflame whatever of jealousy and hatred there may be slumbering in the bosom of the American people towards Great Britain. It is extremely hard to see what may be the result of such an experiment. The official organ at Washington has made it manifest that its patrons will stick at nothing, to accomplish this darling object. Then, again, it ought to be considered how deep a stake those who are resolved to perpetuate slavery, and the iniquitous and destructive power based thereon, have, in obtaining Texas as a *slave* territory. The *Charleston Mercury*, has just now declared, in a tone which cannot be mistaken, either as to its authority or tendency, that the South will never permit the annexation of Texas as a *free* territory! an invincible proof of what they chiefly want it for. We feel confident that there is a degree of unanimity on this subject in the South, of which the Northern press does not dream. The former nullifying party are for it, and will pursue it at the risk of dissolution. The sooner this is impressed on the Northern mind, the better.

There cannot be a clearer proof of the formidable number and character of this Texan party, than the fact that Mr. *Van Buren* has refused to answer, when interrogated as to "his opinion of the justice and expediency of the annexation of Texas." That he has adopted a non-committal policy on this subject, we are enabled, from certain knowledge, to affirm. Mr. *Woodbury* is out in successive numbers, in the N. H. Gazette, in favor of the scheme, and seconds with a popular art and power, the unprincipled movement of his confederates at Washington, for maddening this nation by appeals to old jealousies and animosities. We do devoutly trust that they reckon without their host this time, and rely on a degree of popular ignorance and folly, which no longer exists among this people. Benton, too, is busy in the West. This is the fifteenth year of his writings, and the fourteenth of the conspiracy, for seizing Texas, to augment the slave power and enlarge the slave market.

There has been a rumor, during a day or two, that Mr. Tyler had become discouraged, and abandoned the project; but we do not credit this, and it seems to be feebly asserted. It is not unlikely that he may not proceed so *directly* to his object as he at first intended, which will only render it the more alarming. We

men, everything that does not come under their approbation is put down.

Party spirit leads men to do strange things This minister, probably, belongs to the politico-abolition party, against which we have thought it a duty to bear a testimony. Anything that can be said with truth against this paper, we invite him to say; but that which is utterly false, we call upon him to correct. If we have labored earnestly for anything, it has been for justice and kindness in this their own country, to the free people of color. The Jesuits were brought to distraction by following the maxim, that the end sanctifies the means. If, therefore, it were a good thing for the cause of liberty, to destroy this paper, such means as our correspondent exposes, would be jesuitical and perilous to the party employing them.

ANTI-SLAVERY FAIRS.

We have neglected too long to solicit the particular and most kind attention of every one of our readers of every age, condition, and color, to the *Boston and Philadelphia Anti-Slavery Fairs*. We cannot from our own observation, speak of what has heretofore been done in this line in the former city; but we do know that in the latter, such has been the extent, variety, ingenuity, beauty, and utility of the articles; and such the taste, skill, and brilliancy of their arrangement, that we seemed transported from the rough and thorny paths of anti-slavery, to an enchanted land. The first Boston Anti-Slavery Fair was held in 1833, and since that an uninterrupted annual series has been kept up, with constantly increasing pleasure, splendor and profit. The first Fair yielded about $300, the last $3000. The Philadelphia Fairs commenced at a later period, but they have been productive of great good to the cause; and from our acquaintance with the ingenious and true-hearted coadjutors, who have the management of them, we can safely affirm that the one which is soon to be held, cannot fail to impart pleasure, improvement, and fresh energy to all who participate either as contributors or purchasers. Please, reader, to look at the advertisements.

There is nothing in our age which tends more

"To raise a mortal to the skies,
Or bring an angel down."

than these annual offerings of pure and tender hearts at the shrines of mercy and love. A recuperative power emanates from them. If there were no other object but the social pleasure, and heart renovation they afford, they would well repay the labor and pains which the busy fingers of noble women and fairy maidens bestow upon them. Let the graceful distributors and consumers, and the rugged producers of wealth be there to perfect the harmony of the picture.

GEORGE THOMPSON.

We find the following paragraph in the New-York Tribune:

The celebrated lecturer on anti-slavery, George Thompson—who has for the last two or three years been successfully laboring in India for the abolition of slavery in the British dominions in that part of the world—has been appointed agent to the King of Delhi, and also to the *Landholder's* society, in England.

We are glad to see this. Mr. Thompson has been exerting, in the most disinterested manner, for about fifteen years, in the cause of justice, mercy, temperance, and peace, talents which would have carried him to parliament and the peerage, if they had been applied to the service of party or of self; and we rejoice that he has at length reached, without quitting the elevated and ascending plain of his noble and admirable labors, a situation where he will, doubtless, acquire a suitable competency.

The agency of the landholders, we presume, is connected with his favorite object of meliorating the condition of the Hindoo peasantry, by modifying the cruel and slavish *tenures*, handed down to the British from Mahometan, and other conquerers. If our friend can accomplish so vast and beneficent an enterprise, in favor of a hundred millions of human beings, and in fact, by force of example, in favor of oppressed labor in all climes, and in all coming time, he will have wrought out a crowning glory not only of his life, but of the age. God speed him! God speed him!!

POST-OFFICE REFORM.

A large meeting of citizens of New-York, was held at the Exchange on Saturday, the 25th instant, to take measures for effecting a reform of the present oppressive post-office system. Resolutions denouncing the franking privilege, and the exorbitant charges and capricious regulations of the post-office—were unanimously passed; a memorial, offered as well as the resolutions, by Park Benjamin, was agreed upon. The memorial asks for a rate of *five cents* on letters weighing half an ounce, for *any* distance, of *half a cent* on any newspaper, periodical, or printed sheet, for *any* distance, if paid in advance, and *one* cent, if not so paid. An efficient standing committee was appointed for carrying out the design of the meeting. We are sorry that the proceedings did not embrace the subject of boxes. These are far more for the convenience of the postmasters, than for that of the people, and yet a heavy tax is levied for them, constituting a *perquisite* of the postmasters, over and above their regular compensation. This is contrary to the spirit, if not to the letter of our laws. The citizen is now obliged to take a box at two or three dollars a year, or be kept waiting unreasonably, and sometimes designedly, for the purpose of *compelling him to rent a box*. The boxes ought to be at the expense of the government, or at rates fixed by law, and the proceeds paid over to the department

We hope the mass of the people will act energetically and promptly on this subject in town and country. If they do, we shall have relief very soon. Let them remember two facts: that the free States are paying half a million more, and the slave States half a million less, than the expenses of the mails in their respective territories; and that a senator has said in his place, that at the South, they will not submit to pay postage on newspapers.

THE POPE'S DECRETAL LETTER.

We have published this important document in the original, and in English. The latter we have made with care, and vouch for its accuracy. It is right that we should state that a translation, published in the *New-York Herald*, with a flourish of trumpets, is grossly inaccurate. The same remark applies to one published in pamphlet form, without a name. It is our intention, if we receive sufficient encouragement, to issue in a pamphlet, O'Connell's letter, which we now insert *entire*, (having been deceived before by an imperfect copy, purporting to be complete,) together with the Apostolic Letter, in its correct English version; much of its force and point being destroyed in the ones abovementioned. Those who desire to be supplied with this collection for distribution and preservation, are requested to send their orders without delay. We shall sell them *at cost*. The Catholic is undoubtly the *banner* church in the present anti-slavery warfare. Read the Letter.

THANKSGIVING.

Proclamations for the observance of this festival on the days mentioned, have been issued in the following States:

Georgia	November	2.
City of Charleston	"	16.
Massachusetts	"	30.
Connecticut	"	30.
New Hampshire	"	30.
Rhode Island	"	30.
Maryland	"	30.
Michigan	"	30.
Missouri	"	30.
Indiana	"	30.
Maine	December	7.
New Jersey	"	7.
Vermont	"	7.
New-York	"	14.

This paragraph will come at the latter end of the feast to a good many of our subscribers. We regret it, because we would have rejoiced to add, if it may be, to the joy of others, on the return of this only religious festival that has any claim to be called *national*. The paragraph was intended for last week, but was crowded out with others that could better wait than this.

MAMMOTH CAVE.—On the last page will be seen an account of this marvelous place, written for Bentley's London Miscellany. The account may seem like the wild sport of imagination, doing its best to create the marvelous. It is, however, strictly true; and instead of being exaggerated, gives but a very faint idea of the wonders of that subterranean world. The author received her knowledge of it, from a gifted young friend, recently returned from the cave, whose description was so graphic, that it impressed her memory almost like an actual visit to the place.

WORTHY OF IMITATION.—We ask Americans to look at the intelligence from Hayti, and then to compare the considerate and kind forbearance of *King* Louis Phillippe, with the conduct of our *republican* government, towards Mexico in similar circumstances. Had our revolutionary debt been demanded by France, Spain, and Holland, with as much haste, harshness, and threatening, as we have used towards Mexico, in the midst of domestic troubles, and of foreign invasions, it would have driven us to despair. We did but just keep up, and rescue our credit, with the aid of constant and persevering friendship. Then, again, look, repudiators of Pennsylvania, Indiana, and Mississippi, at the exertions of "niggers," in the midst of revolution, and destitution, to pay their debt to France—not a debt for value received, either!

FANEUIL HALL AND RHODE ISLAND ANTI-SLAVERY MEETINGS.—We have received the proceedings of these meetings, and regret that they reached us after our columns were so far appropriated, that we could not republish nor notice them at sufficient length.

Anti-Slavery Items.

The representatives of the American people, will again assemble in Congress, on the first Monday of December, next. The question, whether freemen shall have the right of presenting their honorable and respectful petitions to their own representatives, for the abolition of slavery in the District of Columbia, and the territories of the United States, and for the abolition of the domestic slave-trade, will again be agitated. We hope the 21st rule, prohibiting the presentation and reception of such petitions, will be abolished, and black lines drawn around the record of it. We consider that rule as a disgrace to the American government; an insult to freemen; as trampling on a right, not in, but above and beyond the constitution itself, as belonging to the fifteenth, and not to the nineteenth century of the Christian era. We ardently hope that no representative of the independent freemen of New-York, will so far misrepresent his constituents, as to be found advocating or supporting a rule which would disgrace the reign of a James the 2d.—*Utica Democrat.*

Well done democrats of Braintree. At a meeting of the *democratic* citizens of Braintree, Massachusetts, November 8, 1843, the following resolution was unanimously adopted:

Resolved, That as democrats, we consider the representative only the agent of the people, and bound to obey their instructions, and so we do hereby instruct said representative, and he is hereby instructed, in all questions relating to the abolition of slavery, its extension, or the rights of colored persons, to do all in his power to procure its abolition, prevent its extension, and protect the rights of colored persons.

The American Bible Society lately met at Cincinnati. The following resolution was offered:

Resolved, That the auxiliary societies in the slaveholding States, be urgently entreated to supply every destitute person in their vicinity, *bond and free*, with the Bible.

After one day's debate, this was rejected at a late hour. Ayes 17, noes 29.

Mr. Thomas asked leave to have his protest recorded This was refused, but he was finally permitted to have his *vote* recorded.

The Herald remarks:

The American Bible Society, then, sitting in Cincinnati, in the year of our Lord 1843, refused, after a day's discussion, to urge or request its auxiliary societies in the slave States, to supply the two million and a half destitute slaves in their vicinity, with the Bible.

VIEWS AND FEELINGS OF A PATRIOT AND CHRISTIAN AT AN IMPARTIAL DISTANCE. *Extract of letter from J. H. Chandler, missionary prinler at Maulmain, in India:*

"I am happy to learn that the cause of truth and liberty is prevailing so extensively among you. It is evidently the cause of God, and will finally triumph over all the prejudices and corruptions of men. But it will require more than ordinary effort, to break up the horrible system of slavery, which has become so deeply rooted in our boasted land of light and liberty. I have been among slaves, and seen them as they are. Among all that I ever conversed with, I do not recollect of finding one who felt contented and happy with his lot, or felt that it was right for him to be held in bondage. The love of liberty I find equally strong in all races of men, that I have ever found, as yet. I cannot conceive how color should ever be pleaded as an excuse for slavery, or keeping our fellow-creatures in bondage. If the white man alone, is to receive the full blessings of the gospel, and liberty, our brethren have greatly erred in sending missionaries to India.

I am happy to learn that an effort is making to supply the slaves with the word of God. What possible objection there can be among slaveholders, against circulating the word of God among their slaves, I cannot see. I have had much conversation with slaveholders, and they all, without exception, appeal to the Bible, as their authority for slavery. Now, if the word of God justifies or sanctions slavery, there can be no possible objection to circulating Bibles among slaves. It will only make the system more permanent, and greatly add to the interest of the South. Why Southern professors of religion, who value the Bible so highly, and look upon it as a positive warrant for slavery, have been so tardy in circulating Bibles among their slaves, is a mystery to me. From their reasonings, it would seem that the interest and safety of the South depended on the immediate circulation of the word of God. But to derive any benefit from Bible distribution, it is equally important to teach the slaves to read. There can be no harm in this, so long as the Bible is in the hand of the slave. We have only to make an effort to prove the sincerity of the South. May God grant his blessing on the effort, and give his people a willing heart, and enable them to do their duty to the ignorant slave."

SLAVERY IN THE DISTRICT OF COLUMBIA.—We find the following in the newspapers. It is stated to be an extract from a conversation of Mr. Clay with Mr. Wise, as given in the Madisonian, of April 17, 1843, from the Richmond Enquirer. In the conversation, Mr. Wise says to Mr. Clay:

"But on the subject of abolition of slavery in the district, Mr. Clay, you admit the power of Congress to act upon the subject, upon the principle of 'exclusive legislation.'" "My dear sir," rejoined Mr. Clay, "while these are my opinions, conscientiously formed, *I am the son of Virginia, a slaveholder of Kentucky*, ☞AND I WOULD SUFFER THE TORTURES OF THE INQUISITION, BEFORE I WOULD SIGN A BILL HAVING FOR ITS OBJECT THE ABOLITION OF SLAVERY IN THE DISTRICT, ☜OR IN ANY MANNER GIVE COUNTENANCE TO THE SUBJECT."—*Cincinnati Herald.*

VERMONT ON THE ANNEXATION OF TEXAS.—The following resolution was passed at the late convention of the whigs of Vermont, and deserves consideration as a part of the history of the times. In publishing it, however, we must again remark that, while none can be more determinedly opposed to the annexation of Texas than we, no matter upon what specious pretense it is urged, we cannot yet believe there is any imminent or formidable danger of such a movement. It must be that there are considerate wise statesmen at the South who will rebuke any attempt to plunge us into another Missouri convulsion by any aggressive step. We see nothing in the southern press—certainly nothing in the southern whig press—which would indicate even a *desire* for the incorporation of Texas with this country. We believe if this project is pressed from the South, it will be by men recklessly disposed to play upon the prejudices and fears of the South in aid of schemes of selfish and sinister ambition. Let not the South be accused of entertaining this annexation project until she shall have given some evidence of it beyond the vaporings of Wise and John Jones. What party in the South do they represent?

With all respect for the sagacity of Mr. Greely, we do not think he has got at the root of this matter. Is he aware that there is a strong party in the Southern States, who are prepared to go for the annexation of Texas, even if it involve the dissolution of the Union, so vital do they consider it to the continuance and *supremacy* of slavery in this government? Wendell Phillips, of Massachusetts, has often said that an *evil* principle cannot exist in a government, without subjecting to itself every other. On no other terms is it safe. The South sees and feels this. It is the key to their whole policy. Let the candidates for the presidency be called out on this question, and Mr. Greely will gain light. Here is the Vermont resolution;

Resolved, That we deprecate the contemplated annexation of Texas to the Union. We regard the movement to that end, as originating in a purpose to perpetuate the slave power; and deem it our duty to declare, that such annexation, if effected, will be a virtual dissolution of the Union—introducing, as it will, into the confederacy, parties entirely beyond the anticipation of the constitution, thereby, abolishing the old, by the constitution of a new political family, and thus breaking up the foundations of our federal Union.

HORRORS OF SLAVERY.—The Louisville Advertiser, of the 3d instant, says: "The most shocking rumors prevailed in our city yesterday morning, relative to the death of a female slave, on Sunday night, from a brutal whipping by her master. As soon as we receive the inquest of the jury, which was held yesterday evening, we shall lay its savage details before the public."

It is some three or four weeks since this paragraph first appeared. At that time we thought it best not to publish it, *but to* await the promised publication of the certificate of the coroner and jury. Since that we have seen nothing upon the subject. Will the Advertiser enlighten us?

And while we are upon this theme, we *renew* our inquiry to South Carolina editors, about the case of *Allen*, whom Governor Butler refused, with distinguished *eclat* to pardon for murdering a slave. Was he executed?

STATE OF VERMONT—AN ACT, FOR THE PROTECTION OF PERSONAL LIBERTY.

It is hereby enacted by the General Assembly of the State of Vermont, as follows:

Sect. 1. No court of record in this State, nor any judge thereof, nor justice of the peace, nor other magistrate, acting under the authority of this State, shall hereafter take cognizance of, or grant any certificate, warrant, or other process, in any case arising under section three, of an act of Congress, passed February twelfth, seventeen hundred and ninety-three, entitled "an act respecting fugitives from justice, and persons escaping from the service of their master's," to any person claiming any other person as a fugitive slave, in this State.

Sect. 2. No sheriff, deputy sheriff, high bailiff, constable, jailer, or other officer or citizen of this State, shall, hereafter seize, arrest or detain, or aid in the seizure, arrest or detention, or imprisonment in any jail or other building, belonging to this State, or to any county, town, city, or person therein, of any person for the reason that he is or may be claimed as a fugitive slave.

Sect. 3. No sheriff, deputy sheriff, high bailiff, constable, or other officer or citizen of this State, shall transport, or remove, or aid or assist in the transportation or removal of any fugitive slave, or any person claimed as such, from any place in this State to any other place within or without the same.

Sect. 4. If any such judge, justice of the peace, magistrate, officer or citizen, shall offend against the two preceding sections, such judge, justice of the peace, magistrate, officer or citizen, shall be subject to the penalties provided in section five of this act.

Sec. 5. Any judge of any court of record in this State, any justice of the peace or other magistrate, any sheriff, deputy sheriff, high bailiff, constable, or jailer, or any citizen of this State, who shall offend against the provisions of this act, by acting, directly or indirectly, under the provisions of section three of the act of Congress aforesaid, shall forfeit a sum not exceeding one thousand dollars, to the use of the State, to be recovered upon information or indictment, or be imprisoned in the State prison not exceeding five years.

Provided, That this act shall not be construed to extend to any citizen of this State acting as a judge of the circuit or district court of the United States, or as marshal or deputy marshal of the district of Vermont, or to any person acting under the command or authority of said courts or marshal.

Sect. 6. An act entitled "an act to extend the right of trial by jury," approved October 29th, 1840, is repealed.

Sect. 7. This act shall take effect from its passage.

Approved November 1, 1843.

GENERAL INTELLIGENCE.

Foreign.

MEXICO.

All communication between Yucatan and Mexico had been stopped. It is also stated that all vessels were liable to seizure, coming from any of the Yucatan ports. Hostilities were looked for, as Mexico was making preparations to attack Yucatan. Other accounts state that the difficulties between the two countries were in a fair way of settlement.

Letters from Mexico of October 25th, state that the new tariff, and the decree relative to the retail trade, formed the subject of conversation in that capital. Commerce was suffering, and most of the merchants ascribed the want of prosperity to those two measures. The papers speak of the resemblance between the new tariff and that of 1839; and assert that the former is the more onerous, besides being of so doubtful a duration. The complaints are uttered chiefly by the Spanish journals, and by citizens of that nation, because articles of Spanish origin, are subject to higher duties than any others. When this measure was first made, however, it caused a slight rise in the price of glass and crockery ware.

A party of about thirty-five dragoons had attempted to create a revolt in Mexico, but was suppressed by the energy of their colonel. Several of the insurgents, with their officers, were made prisoners.

The garrison at Laguna, consisting of six hundred troops, which recently arrived from Tobasco, are nearly all sick with the fever. It has more the appearance of an hospital than a garrison.

There are at present 2000 troops under arms at Campeachy, and the fortifications and defenses of the town have been greatly strengthened.

Santa Anna, previous to his departure for Vera Cruz, issued a special edict regarding the contemplated canal for uniting the Pacific with the Gulf of Mexico, by the Isthmus of Tehuantepec. The following is its substance: Whereas, everything being ready for commencing the important undertaking of uniting the Atlantic with the Pacific, by the Gulf of Tehuantepec, the government is desirous to assist the contractor, Don Jose Garay, with all the means at its disposal, we have deemed it proper to decree as follows: A prison capable of accommodating over three hundred convicts, is to be built under the direction of the contractor, for the contemplated canal; the judicial authorities of the departments of Vera Cruz and Oajaca, are required to send to the said prison, all persons found guilty, in order that they be employed in digging and working on the said canal. The convicts are to be clothed and maintained by the contractor.

TEXAS.

The United States man-of-war schooner Flirt, arrived at Galveston on the 17th October, bearing despatches for General Murphy, the United States Charge d'Affaires. "Of course," adds the Civilian, "the character of these communications have not transpired, but it is to be presumed that matters of some importance must be involved to require the despatch of a vessel of that description."—*Picayune, 18th.*

We learn, also, that the abolitionists had sent a large quantity of pamphlets into Texas, and the Texan papers were recommending Congress to pass laws to check their farther introduction.

Henninger, convicted of the murder of Tyson, in Galveston county, has not yet been sentenced.

The president has issued a proclamation convening Congress at Washington.

The sloop Cutter, from Matamoras, with the Texan commissioners from Mexico on board, passed in over the bar, at Galveston on the 7th instant.

The brig-of-war Archer, and the schooner San Bernard, were offered for sale at Galveston, on the 14th ultimo. A strong opposition to their being sold was evinced by a large portion of the people and the press of Galveston; the consequence was, that the government agents found no bidders, and the sale was indefinitely postponed. The sloops-of-war Austin and San Antonio, were also advertised for sale; but it is believed that no purchasers will be found to offer for them.

We have no particular news about the elections, farther than that they have gone in favor of the approvers of General Houston's policy.

The alledged undue interference and dictation of England with the internal policy of Texas, attracts considerable attention on the part of the press of Texas. General Murphy, our Charge d'Affaires, is, we learn, fully alive to the importance of the proceeding, and is engaged in ascertaining to what extent this interference or dictation has been carried.

The editor of the Telegraph says, that documents have been obtained by General Murphy, in Texas, and by General Thompson in Mexico, which will furnish evidence of the intentions of Great Britain, relating to Texas, that will convince the American statesman that there are but few alternatives left to remedy the evil.

President Houston had arrived at Houston from Washington.

Col. W. C. Cooke, who arrived from Bexar, reports that the Mexicans are establishing extensive military depots along the Rio Grande. They have also stationed six or eight hundred soldiers on the west bank of the Neuces, at different points. Several Mexican traders, who have lately visited Bexar, stated that several thousand stands of arms, and a large quantity of ammunition are now placed in the depots, along the Rio Grande, and wagons, loaded with military stores are constantly arriving from the interior. If this news be true, it would appear that Santa Anna does not anticipate a permanent truce.

Gen. Lamar was at Galveston on the 17th ultimo. He was in very bad health.

The United States schooner-of-war Flirt, spoken of yesterday, sailed from Galveston for Vera Cruz on the 26th ultimo. General Murphy went out as passenger in the Flirt. The object of his visit to Vera Cruz is not known. He had been quite sick for some weeks, and *possibly* may visit the city of Mexico, or Merida, in Yucatan, to recover his health.

HAYTI.

The convention has incorporated into their new constitution, the old disabilities of whites to settle, or become proprietors in the island. Gen. Charles Rivière Herard, was expected to be the successful candidate for the presidency.

Louis Phillippe is acting nobly towards the Haytiens. Instead of agitating tyranical schemes of re-conquest, he informed them through the French consul, that he will forbear to demand, until their domestic troubles are over, the instalments of the indemnity due by treaty, from Hayti. It will be remembered that General Herard sometime back, despatched an agent to London, to effect a loan on a mortgage of a gold mine, to meet the payments.

The mutual acts redeem freemen from the foul stain of American repudiation. We look round with more courage and hope, after reading them.

CUBA.

The reported slave insurrection near Mantanzas, turns out to be true. The slaves gathered in considerable numbers, but nothing is said about ther arms. They were charged upon by a company of lancers, and about one hundred killed and taken. *The rest fled to the mountains.* There is some comfort in this fact. They doubtless find in the mountains settlements of *maroons*, where they can live in peace and liberty.

"Some safer world mid depths of wood embraced."

GUADALOUPE.

There has been an appropriation by the French government, of 2,500,000 francs, for rebuilding the town of Point Petre, destroyed by the earthquake of 18th February, last. One thousand dollars are offered to every citizen who will erect within a stated time, a house of given dimensions.

TURKEY AND EGYPT.

Letters have been received in France, announcing that Achmet Pacha, governor of *Senaar*, had revolted from Mehemet Ali Pacha, of Egypt, and had been recognized by the sultan, as a separate dependence. The Egyptian army was preparing to march against Achmet. It was thought that this affair would re-open "the oriental question."

General Items.

Mr. Adams has arrived at Washington.

President Tyler is reported sick, and attended by two physicians.

Wyman has been tried a second time, at Lowell, Massachusetts, for embezzlement of money, as president of a bank in Charlestown, and convicted. The jury were out but a few minutes. The punishment is penitentiary, not exceeding seven years.

Ole Bull, the celebrated violinist, is now giving concerts in New-York, with an applause probably never equaled in this country, nor surpassed in any. His instrument was made in the 16th century, by Gasparo Lisardo, for Cardinal Aldobandini, and the head carved by the famous Benvenu, to Cellini. It became the booty of a French soldier, at Inspruch, in 1809, and was purchased by a man whom immense offers could not tempt to part with it. At his death, he bequeathed it to Ole Bull.

Messrs. Hunt and Maybin, appointed agents of Massachusetts, for protecting colored seamen, at the ports of Charleston and New Orleans, have declined the appointment, as incompatible with their duties to their respective States! They will make capital at home, out of the affair.

Mrs. Fry is said to be in a declining state of health, from a pulmonary affection.

Joseph Bonaparte has been attacked by paralysis, by which his life is endangered. He resides at Florence.

Change of Fortune.—A Mr. Dominic Van Malder, of Halifax, Nova Scotia, received information, last week, that he had become entitled to a fortune of £17,000 per annum, by the decease of a relative in Europe. When the news reached him, he was employed shovelling a heap of coals into his cellar. Mr. Van Malder had resided in that city for many years, and earned a livelihood as a journeyman painter.—*Quebec Mercury.*

Mr. Hasler, the well-known coast surveyor, lately died at Philadelphia, aged 74.

Michael Walsh, on being taken to Blackwell's island, attempted, it is said, to commit suicide, first with a pistol, and then by drowning. This unhappy man is a natural emanation of the political state of society in this city and this country. He is what ten thousand successful demagogues have been before him, except that he is *more honest.*

James Kite, convicted of burglary, in Lowell, Massachusetts, was sentenced to the State-prison, on Saturday, for eighteen years.

Water as Fuel.—Mr. G. M. Stone, is lecturing at Louisville, on the use of liquid fuel. He proposes to use oil, bitumen, and similar substances, for fuel, and suggests a method of adding water in such a manner, that it shall be decomposed, and its hydrogen contribute to the combustion.

A Washington correspondent of the N. Y. Commercial Advertiser, says, that Mr. Adams has "more than usual anti-slavery and anti-gag ordnance, to batter down the "21st rule."

Died.

In New-York, COLONEL JOHN TRUMBULL, the painter, one of the aid-de-camps of Washington, aged 87. His remains were carried to New Haven.

At Scotland Connecticut, on the 19th of September, Miss LUCY ANN TRACY, aged 23 years—a sister soul to the gentle, the good and the holy of earth. She was a child of God, not by adoption but by birth, not by ties of creed and sect, but by a holy life. Though in a humble sphere, she was strong in the quiet strength of a divine example, to teach man the beauty of goodness. Her soul was full of love and pity for the brotherless. Her place on earth seems vacant among the friends of suffering bondman, yet in truth she is with us—a blessed presence, ever doing for the good of man.

Not for the home-gone, are our sorrows given;
She hath no need of tears that we can shed,
For while we mourn her with the silent dead
In her divine soul is serenest Heaven
And life, and beauty: The eternal leaven
Of truth which worketh in us all has spread
Through her whole being till 'tis perfected
In goodness, and life-giving power—even
As that which fed the hungering of old
When Jesus gave his body to the few
Who loved him; and as his to them behold,
Her soul to us comes, teaching of the True
The Great and Holy, wherein we may grow
Heaven like, yet strong above the shade of wo.

[COMMUNICATED.]

M. W. Chapman, *Lavinia Hilton,*
Ann T. G. Phillips, *Hannah Tufts,*
Mary G. Chapman, *Catherine Sargent,*
Susan Cabot, *M. A. W. Johnson,*
Eliza Lee Follen, *Caroline Weston,*
Olivia Bowditch, *Anna R. Philbrick,*
Sarah S. Russell, *Mary Young,*
Sarah B. Shaw, *Harriet Jackson,*
Helen E. Garrison, *Mary F. Rogers,*
Louisa Loring, *Louisa M. Sewell,*
Anne Warren Weston, *Caroline F. Williams,*
Thankful Southwick, *Abby Southwick,*
Henrietta Sargent, *Mary Willey,*
Maria White, *Marian Fuller.*

ABOLITIONISTS, PAY YOUR DEBTS!

The Executive Committee of the American Society have adopted the ONE DOLLAR PLAN, for the special purpose of paying the debt, for which partial provision only was made at the late annual meeting.

The question is now to be answered—*Does the American Anti-Slavery Society number twenty-five hundred members, who are able to pay One Dollar each, for the payment of its debt?* If so, we shall soon be an honest society. If not, we shall soon cease to be a society at all. Our operations cannot be continued, if we cannot go upon the cash system.

Friends of the Society are requested to act as agents in their respective localities, and to collect without delay, as much as they can, and remit to the Treasurer.

PAYMENT RECEIVED.

Amount previously acknowledged,	$352
353 Jacob Willis, Long Island, N. Y.	1

TREASURER'S RECEIPTS

For the week ending 11th mo. (Nov.) 25th, 1843.

Received for the Standard—The following persons have each paid $2: John Kelley, Haverhill, Mass.; Abby J. Sutton, Pines Bridge, N. Y.; Charles Van Ostrand, Palmyra, N. Y.; John P. Plank, Cooksburg, N. Y.; A. D. Bragg, Gloucester, Mass.; George A. Babcock, Berlin, Mass.; Nancy Babcock, do.—Total, $14.

Peter Wilson, N. Y. City, 50 cents; A. Jones, Amhurst, N. H. $1.25; R. M. Sherman, Peace Dale, R. I. $1; Valentine Treadwell, Cooksburg, $1; Z. P. Taylor, Kennett Square, Pa. 40 cents; W. Kenyon, Sennett, N. Y. 25 cts.; L. R. Forbes, Rutland, Mass. $1.—To al, $5.40.

ISAAC T. HOPPER, *Treasurer.*

NOTICES.

To the Friends of Universal Inquiry and Reform, in Eastern Pennsylvania.

Dear friends,—After mature deliberation, we have concluded to issue a call for one or more conventions, to be held in Philadelphia and its vicinity, early in December, for the discussion of questions of universal interest to humanity.

A preliminary meeting to make arrangements for them will be held on Sunday evening, the 3d of Decemher, 7o'clock, at the house of E. James, 380 Girard Row, High street.

At these conventions, our friends, J. A. Collins, of Boston, J. Orvis, of Ohio, and Mrs. Rose, of New-York, are confidently expected to cheer us by their presence—to strengthen our hands and our hearts by their zeal in the cause,—and acquaintance with the subject,—a subject which commends itself to the earnest attention of all the true-hearted friends of humanity. There is also some prospect of those able advocates of the cause, J. C. Wattles, of Ohio, N. H. Whiting, of Massachusetts, and Jacob Ferris, of New-York, being in attendance.

The hope that the friends of the cause in Eastern Pennsylvania will interest themselves in regard to these conventions, in making arrangements for them—in attending themselves, and also in inducing others in their respective neighborhoods, and all those with whom they have influence, to attend them.

Philadelphia, Nov. 14, 1843. { S. SELLERS, Jun. B. C. BACON, B. S. JONES,

PHILADELPHIA FEMALE A. S. SOCIETY.

The members of this society are requested to call at the Anti-Slavery Office, No. 31 North Fifth street, and obtain memorials to Congress and to the State Legislature for circulation. Let the work of soliciting subscribers be promptly commenced.

THE TENTH ANNIVERSARY OF THE FORMATION OF THE AMERICAN ANTI-SLAVERY SOCIETY.

On the *fourth of December*, 1833, the American Anti-Slavery Society was formed by delegates from ten States, assembled at Philadelphia. At the last meeting of the society, held at New-York, May 9th, it was

"Resolved, That a special meeting of the American Anti-Slavery Society be held in the city of Philadelphia, on the 4th day of December next, being the tenth anniversary of its formation; and that the executive committee, and the members generally, be urged to use all necessary measures to procure a numerous and enthusiastic gathering of the abolitionists of the whole country, to celebrate the completion of the first decade of the national association."

The state of the cause and the affairs of this society are such as to require this meeting, independently of the exalted feelings, the happy associations, and moral advantages connected with it. There never was a time when abolitionists, who still stand upon the platform erected on the occasion which it is proposed to celebrate, were doing so little, in proportion to the demand of the public mind, as at present. Moreover, a question is now stirred, apparently in desperate earnest, by the slaveholders, which, if pressed, will involve the crisis in the fate of American slavery. That crisis is very likely to come, before our next ordinary meeting.

The Executive Committee of the American Anti-Slavery Society do therefore, in pursuance of the above resolution, issue this call to all members and auxiliaries of this society, and to all friends of genuine freedom who are disposed to co-operate upon the principles of our constitution, to meet at the city of Philadelphia, on *Monday, the fourth day of December next, at 10 o'clock,* in the forenoon, at such place as may be hereafter designated.

By order of the Executive Committee.

JAMES S. GIBBONS, *Chairman.*

DANIEL NEALL, ROBERT PURVIS, E. M. DAVIS, } *Committee of Arrangement.*

COMMUNITY PLACE, Mottville, Onondaga Co. N. Y. November 24th, 1843.

DEAR FRIEND CHILD.—Many of your readers are doubtless aware, that the friends of social reform have selected a location in this place, for the establishment of a community of property and interest, to the end, that a demonstration of the true condition of man may be made. Rejecting the hoary dogma of man's natural depravity, we assert that human nature is pure, noble, divine. That man is the victim of false relations—that the miseries, wrongs, and outrages, which he hath suffered from, and inflicted upon, his neighbor, proceed not from a love of suffering and contention, but, on the contrary, from ignorance and inexperience; and therefore, that wisdom should be his only teacher, love his only governor, and truth his only Saviour—that human rights are equal, the world over—that the earth and its products are the common property of the race—that all buying and selling are monstrous falsehoods—that all sects and parties, civil or ecclesiastical, priests and politicians, churches and governments, are monstrosities of ignorance, superstition, and bigotry—that bodily, mental, and social disease, is the effect of a violation of law; and their only remedy, is obedience to that law.

To disseminate light and truth upon all the preceding points; to place ourselves in a position for progressive improvement in the truthful, the beautiful, and the good; and, to give efficacy to our efforts for changing man's present false relations for true ones, the world over—between fifty and sixty persons are upon the premises, busily engaged in labors preparatory to more extensive operations.

In order to put themselves more directly in communication with the public, and to have their principles and measures better understood, the friends have concluded to issue a newspaper, as often as the interest of the cause shall demand, and means shall be secured.

It will not be necessary to say that "The Communitist" will be a free journal, to advocate the claims of humanity upon the most broad and universal sense.

The terms of the paper will be "Without money, and without price."

All who desire the paper forwarded to them, are requested to send their address to the subscribers, Mottville, Onondaga Co. N. Y. Postage should always be paid.

JOHN A. COLLINS,
JOSEPH A. WHITMARSH,
JOHN ORVIS,
GEORGE PRYOR.

TENTH MASSACHUSETTS A. S. FAIR.

The undersigned give notice that the tenth Massachusetts Anti-Slavery Fair will be held in Boston, during the next Christmas and New-Year's season; and they ask the help of all who value human freedom, knowing that the appeal must find a response in every good, Christian heart: for it is not a sectarian scheme—it is not a political party, which they have in view; but a great national undertaking for humanity. Not forcibly, but peacefully; not in the spirit of hatred, but, as it has been begun, in the spirit of love, would they have this generation accomplish its great work on earth—the extinction of slavery. It is a work which cannot safely be delayed an hour; and they hope, by this effort, to do much towards awakening all hearts to the emergency.

The funds raised will be devoted, as heretofore, to the diffusion of anti-slavery truth, and to sustaining and cheering onward such devoted persons as have given their lives to the glad yet severe service of arousing an unwilling nation to a sense of its moral responsibilities.

M. W. Chapman, *Lavinia Hilton,*
Ann T. G. Phillips, *Hannah Tufts,*
Mary G. Chapman, *Catherine Sargent,*
Susan Cabot, *M. A. W. Johnson,*
Eliza Lee Follen, *Caroline Weston,*
Olivia Bowditch, *Anna R. Philbrick,*
Sarah S. Russell, *Mary Young,*
Sarah B. Shaw, *Harriet Jackson,*
Helen E. Garrison, *Mary F. Rogers,*
Louisa Loring, *Louisa M. Sewell,*
Anne Warren Weston, *Caroline F. Williams,*
Thankful Southwick, *Abby Southwick,*
Henrietta Sargent, *Mary Willey,*
Maria White, *Marian Fuller.*

IMPORTANT MEETING.

The annual meeting of the (Central) New-York State Anti-Slavery Society, auxiliary to the American Anti-Slavery Society, will be held at Utica, on the 19th and 20th of December. Friends from Massachusetts and other places are expected to be present, and an earnest invitation has been extended to those able advocates of our cause, the Hutchinsons. Questions of the utmost importance, and courses of action of the deepest moment, now present themselves for discussion and for choice.

☞Let all friends of the cause and the American Society make exertions to attend.

For Executive Committee:

S. LIGHTBODY, *Chairman.*

WM. C. ROGERS, *Sec'y.*

WESTERN NEW-YORK MEETINGS.

The annual meeting of the New-York (Western) State Anti-Slavery Society, auxiliary to the American Anti-Slavery Society, will be held at Rochester, on the 12th and 13th of December. Meetings of an interest corresponding to the great importance of the moment to the success of the anti-slavery cause, are anticipated. It is hoped that Messrs. Hutchinson will be present.

J. C. HATHAWAY, *Cor. Sec'y.*

WESTERN NEW-YORK ANTI-SLAVERY FAIR.

We invite the attention of the public to the second air of the Western New-York Anti-Slavery Sewing Society, to be held 22d of 2d month, (February) next, the avails of which are designed for the dissemination of truth on the subject of slavery, and to enlighten public opinion as far as in us lies, to its great evils and direful consequences.

For the welfare of the oppressor as well as the oppressed, we deem it our imperative duty to call upon the friends of humanity to aid us in our labors for the overthrow of this high-handed sin, and knowing the present only is ours, we adopt the language of Blair: "Let him who wishes to see others happy, make haste to give while his gift can be enjoyed, reflecting that the day rolls on, and the night cometh, when no man can work;" and let us bear in mind the words of the blessed Jesus "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." It is our earnest desire there may not be any found yielding to discouragements, with the impression that the little they can do will avail nothing, but remember "He that is faithful in the little shall be made ruler over much."

Anything from the farmer, merchant, or mechanic, will be gratefully received; and we ask our friends in the country, or different towns in Western New-York, far and near, to prepare articles and attend with us as their company to cheer us in our labors at the Fair will be inspiriting and salutary to our best feelings.

Any donation, whether it be butter, che

Poetry.

For the National Anti-Slavery Standard.

THE YOUNG SLAVE.

The incident here related, occurred in Charleston, South Carolina, and was occasioned by a young child's breaking a dish. It was related to the authoress by a young lady whose mother was an eye-witness to the deed.

'T was on a lonely summer's eve,
I sat my window by,
The setting sun in splendor shone,
Across the western sky;
The air was still, and scarce a breeze
Swept the smooth waters o'er,
And gently came the rippling waves,
Upon the surge-washed shore.

I gazed upon that cloudless sky,
Decked in the glorious rays
Of sunset; and my thoughts were turned
To scenes of other days.
I thought me of my childhood's home,
Where I was wont to stray,
With friends beloved; those friends are gone
From earth's vain cares away.

I thought me of the happy hours,
I'd spent in summer-time,
When as the sun set, soothingly
I heard the old bells chime;
Thus as I sat in thoughtful mood,
I heard a piercing cry!
A thrill of horror chilled my veins—
'Twas the scream of infancy!

I gazed around again; those shrieks
Rung thrilling through my ears.
Again, again, I knew not why,
Arose most gloomy fears. * * *
Across the road a slaver dwelt,
In wantonness and pride;
A fence enclosed his mansion round,
(And well it might,) to hide
The scenes within, where laws divine
And human, he defied.

Within that fence, bound to a tree,
There stood a hapless child,
Of sable hue; a crime for which
Of birthright 'twas beguiled.
Five years that helpless child had seen,
In this sad world of ours,
And well I knew 'twould see no more—
That numbered were its hours.

My heart felt sick, my eyes grew dim,
As there the monster stood—
For every blow that babe received,
The lash was bathed in blood!
Its mother, she received her child
From the destroyer's arm,
And weeping, silently, she bore
The loved one's senseless form!

Twelve hours elapsed; the innocent
Had nothing more to fear—
Its spirit stood where never more,
It sheds the suffering tear.
Oh could a deed so foul as this,
Be passed in silence by?
Alas, it can; none will reprove
This deed of infamy!
'Twas even so, no voice was heard;
The monster still may sway
The torturing lash, whene'er he will,
Upon his helpless prey.

LOVE STRONG IN DEATH.

BY EBENEZER ELLIOTT.

This poem is founded on a fact, witnessed by a friend of the author. A boy, when at the point of death, requested of his mother that she would give him something to keep for her sake.

The brother of two sisters
Drew painfully his breath:
A strange fear had come over him,
For love was strong in death.
The fire of fatal fever
Burned darkly on his cheek;
And often to his mother
He spoke, or tried to speak,

He said: "The quiet moonlight,
Beneath the shadowed hill,
Seemed dreaming of good angels,
While all the woods were still:
I felt, as if from slumber
I never could awake:
Oh, mother give me something
To cherish for your sake!

"A cold, dead weight is on me,
A heavy weight, like lead;
My hands and feet seem sinking
Quite through my little bed:
I am so tired, so weary—
With weariness I ache;
Oh, mother, give me something
To cherish for your sake!

"Some little token give me,
Which I may kiss in sleep,
To make me feel I'm near you,
And bless you though I weep.
My sisters say I'm better—
But, then, their heads they shake:
Oh, mother, give me something
To cherish for your sake!

"Why can't I see the poplars?
Why can't I see the hill,
Where, dreaming of good angels,
The moonbeams lie so still?
Why can't I see you, mother?
I surely am awake:
Oh, haste! and give me something
To cherish for your sake!"

The little bosom heaves not;
The fire hath left his cheek;
The fine chord—is it broken?
The strong chord—*could* it break?
Ah, yes! the loving spirit
Hath winged its flight away:
A mother and two sisters
Look down on lifeless clay.

THE EARLY DEAD.

BY MISS PARDOE.

Yes, I can smile—for as I muse
On all thou wert to me,
I deck thine image in the hues
Which none may wear but thee;
Not one leaf of life's rose was dead,
When thy bright race was run,
No plume from youth's glad wing was shed—
My unforgotten one.

Yes, I can joy—for every thought
Of thee, which day by day
Comes like the gleam at sunset caught,
Ere light has past away,—
Wears no cold livery of earth,
With no false taint hath striven;
But shows the brightness of its birth,
And links my soul to Heaven.

All else is falsehood, weakness, guile,
Nor long the mask is worn;
The lip that yesterday would smile,
To-day is wreathed with scorn:
Friends trusted most have fallen away
The kindly heart hath changed,
And those I loved the best—oh, they
Have been the first estranged.

I too have changed—the world hath wrought
Its chilling task on me:
I am not, even in my thought,
What I was wont to be.
Thou only art a thing enshrined,
O'er which no change can come;
The blessed link still left to bind
My spirit to its home.

Miscellany.

From Bentley's London Miscellany.

MAMMOTH CAVE.

BY L. MARIA CHILD.

"Of antres vast, and deserts idle,
Rough quarries, rocks, and hills, whose heads touch heaven,
It was my hint to speak."

Mammoth Cave is situated in the southwest part of Kentucky, about a hundred miles from Louisville, and sixty from the famous Harrodsburg Springs. The word *cave* is ill calculated to impress the imagination with an idea of its surpassing grandeur. It is in fact a subterranean world; containing within itself territories extensive enough for half a score of German principalities. It should be named Titans' Palace, or Cyclops' Grotto.

It lies among the Knobs, a range of hills, which border an extent of country like highland prairies, called the Barrens. The surrounding scenery is lovely. Fine woods of oak, hickory, and chesnut, clear of underbrush, with smooth, verdant openings, like the parks of English noblemen.

The cave was purchased by Dr. John Croghan, for $10,000. To prevent a disputed title, in case any new and distant opening should be discovered, he has likewise bought a wide circuit of adjoining land. His enthusiasm concerning it, is unbounded. It is in fact his world; and every newly-discovered chamber fills him with pride and joy, like that felt by Columbus, when he first kissed his hand to the fair Queen of the Antilles. He has built a commodious hotel near the entrance, in a style well suited to the place. It is made of logs, filled in with lime; with a fine large porch, in front of which is a beautiful verdant lawn. Near by, is a funnel-shaped hollow, of 300 acres; probably a cave fallen in. It is called Deer park, because when those animals run into it, they cannot escape. There are troops of wild deer in the immediate vicinity of the hotel; bear-hunts are frequent, and game of all kinds abounds.

Walking along the verge of this hollow, you come to a ravine, leading to Green river, whence you command a view of what is supposed to be the main entrance to the cave. It is a huge cavernous arch, filled in with immense stones, as if giants had piled them there, to imprison a conquered demon. No opening has ever been effected here, nor is it easy to be imagined that it could be done by the strength of man.

In rear of the hotel is a deep ravine, densely wooded, and covered with luxuriant vegetable growth. It leads to Green river, and was probably once a water-course. A narrow ravine, diverging from this leads by a winding path, to the entrance of the cave. It is a high arch of rocks, rudely piled, and richly covered with ivy and tangled vines. At the top, is a perennial fountain of sweet and cool water, which trickles down continually from the centre of the arch, through the pendant foliage, and is caught in a vessel below. The entrance of this wide arch is somewhat obstructed by a large mound of saltpetre, thrown up by workmen engaged in its manufactory, during the last war. In the course of their excavations, they dug up the bones of a gigantic man; but, unfortunately, they buried them again, without any memorial to mark the spot. They have been sought for by the curious and scientific, but are not yet found.

As you come opposite the entrance of the cave, in summer, the temperature changes instantaneously, from about 85° to below 60°, and you feel chilled as if by the presence of an iceberg. In winter, the effect is reversed. The scientific have indulged in various speculations concerning the air of this cave. It is supposed to get completely filled with cold winds during the long blasts of winter, and as there is no outlet, they remain pent up till the atmosphere without becomes warmer than that within; when there is, of course, a continual effort toward equilibrium. Why the air within the cave should be so fresh, pure, and equable, all the year round, even in its deepest recesses, is not so easily explained. Some have suggested that it is continually modified by the presence of chemical agents. Whatever may be the cause, its agreeable salubrity is observed by every visiter, and it is said to have great healing power in diseases of the lungs.

The amount of exertion which can be performed here without fatigue, is astonishing. The superabundance of oxygen in the atmosphere operates like moderate doses of exhilarating gas. The traveler feels a buoyant sensation, which tempts him to run and jump, and leap from crag to crag, and bound over the stones in his path, like a fawn at play. The mind, moreover, sustains the body, being kept in a state of delightful activity, by continual new discoveries and startling revelations. This excitement continues after they return to the hotel. No one feels the need of cards or politics. The conversation is all about The cave! The cave! and What shall we see to-morrow?

The wide entrance to the cavern soon contracts, so that but two can pass abreast. At this place, called the Narrows, the air from dark depths beyond blows out fiercely, as if the spirits of the cave had mustered there, to drive intruders back to the realms of day. This path continues about fourteen or fifteen rods, and emerges into a wider avenue, floored with saltpetre earth, from which the stones have been removed. This leads directly into the Rotunda, a vast hall, comprising a surface of eight acres, arched with a dome 100 feet high, without a single pillar to support it. It rests on irregular ribs of dark gray rock, in massive oval rings, smaller and smaller, one seen within another, till they terminate at the top. Perhaps this apartment impresses the traveler as much as any portion of the cave; because from it he receives his first idea of its gigantic proportions. The vastness, the gloom, the impossibility of taking in the boundaries by the light of lamps—all these produce a deep sensation of awe and wonder.

From the Rotunda, you pass into Audubon's Avenue, from 80 to 100 feet high, with galleries of rock on each side, jutting out farther and farther, till they nearly meet at top. This avenue branches out into a vast half-oval hall, called the Church. This contains several projecting galleries, one of them resembling a cathedral choir. There is a gap in the gallery, and at the point of interruption, immediately above, is a rostrum, or pulpit, the rocky canopy of which juts over. The guide leaps up from the adjoining galleries, and places a lamp each side of the pulpit, on flat rocks, which seem made for the purpose. There has been preaching from this pulpit; but unless it was superior to most theological teaching, it must have been pitifully discordant with the sublimity of the place. Five thousand people could stand in this subterranean temple with ease.

So far, all is irregular, jagged rock, thrown together in fantastic masses, without any particular style; but now begins a series of imitations, which grow more and more perfect, in gradual progression, till you arrive at the end. From the Church you pass into what is called the Gothic Gallery, from its obvious resemblance to that style of architecture. Here is Mummy Hall; so called because several mummies have been found seated in recesses of the rock. Without any process of embalming, they were in as perfect a state of preservation, as the mummies of Egypt; for the air of the cave is so dry and unchangeable, and so strongly impregnated with nitre, that decomposition cannot take place. A mummy found here in 1813, was the body of a woman five feet ten inches high, wrapped in half-dressed deer skins, on which were rudely drawn white veins and leaves. At the feet, lay a pair of moccasons, and a handsome knapsack, made of bark; containing strings of small shining seeds; necklaces of bear's teeth, eagle's claws, and fawn's red hoofs; whistles made of cane; two rattlesnake's skins, one having on it fourteen rattles; coronets for the head, made of erect feathers of rooks and eagles; smooth needles of horn and bone, some of them crooked like sail-needles; deer's sinews, for sewing, and a parcel of three-corded thread, resembling twine. I believe one of these mummies is now in the British Museum.

From Mummy Hall, you pass into Gothic Avenue, where the resemblance to Gothic architecture very perceptibly increases. The wall juts out in pointed arches, and pillars, on the sides of which are various grotesque combinations of rock. One is an elephant's head. The tusks and sleepy eyes are quite perfect; the trunk, at first very distinct, gradually recedes, and is lost in the rock. On another pillar is a lion's head; on another, a human head with a wig, called Lord Lyndhurst, from its resemblance to that dignitary.

From this gallery you can step into a side cave, in which is an immense pit, called the Lover's Leap. A huge rock, fourteen or fifteen feet long, like an elongated sugar-loaf running to a sharp point, projects half way over this abyss. It makes one shudder to see the guide walk almost to the end of this projectile bridge, over such an awful chasm.

As you pass along, the Gothic Avenue narrows, until you come to a porch composed of the first separate columns in the cave. The stalactite and stalagmite formations unite in these irregular masses of brownish yellow, which, when the light shines through them, look like transparent amber. They are sonorous as a clear-toned bell. A pendant mass, called the Bell, has been unfortunately broken, by being struck too powerfully.

The porch of columns leads to the Gothic Chapel, which has the circular form appropriate to a true church. A number of pure stalactite columns fill the nave with arches, which in many places form a perfect Gothic roof. The stalactites fall in rich festoons, strikingly similar to the highly ornamented chapel of Henry VII. Four columns in the centre form a separate arch by themselves, like trees twisted into a grotto, in all irregular and grotesque shapes. Under this arch stands Wilkins' Arm-chair, a stalactite formation well adapted to the human figure. The chapel is the most beautiful specimen of Gothic in the cave. Two or three of the columns have richly foliated capitals, like the Corinthian.

If you turn back to the main avenue, and strike off in another direction, you enter a vast room, with several projecting galleries, called the Ball Room; here the proprietor intends to assemble a brilliant dancing party this season. In close vicinity, as if arranged by the severer school of theologians, is a large amphitheatre called Satan's Council Chamber. From the centre rises a mountain of big stones, rudely piled one above another, in a gradual slope, nearly one hundred feet high. On the top rests a huge rock, big as a house, called Satan's Throne. The vastness, the gloom, partially illuminated by the glare of lamps, forcibly remind one of Lucifer, on his throne, as represented by Martin in his illustrations of Milton. It requires little imagination to transform the uncouth rocks all round the throne, into attendant demons. Indeed, throughout the cave, Martin's pictures are continually brought to mind by the unearthly effect of intense gleams of light on black masses of shadow. In this Council Chamber, the rocks, with singular appropriateness, change from an imitation of Gothic architecture, to that of the Egyptian. The dark, massive walls resemble a series of Egyptian tombs, in dull and heavy outline. In this place is an angle, which forms the meeting point of several caves, and is therefore considered one of the finest points of view. Here parties usually stop and make arrangements to kindle the Bengal Lights, which travelers always carry with them. It has a strange and picturesque effect to see groups of people dotted about, at different points of view, their lamps hidden behind stones, and the light streaming into the thick darkness, through chinks in the rocks. When the Bengal Lights begin to burn, their intense radiance casts a strong glare on Satan's Throne, the whole of the vast amphitheatre is revealed to view, and you can peer into the deep recesses of two other caves beyond. For a few moments, gigantic proportions and uncouth forms stand out in the clear, strong gush of brilliant light! and then——all is darkness. The effect is so like magic, that one almost expects to see towering genii striding down the steep declivities, or startled by the brilliant flare, shake off their long sleep among the dense black shadows.

If you enter one of the caves revealed in the distance, you find yourself in a deep ravine, with huge piles of gray rock jutting out more and more, till they nearly meet at top. Looking upward, through this narrow aperture, you see, high, high above you, a vaulted roof of *black* rock, studded with brilliant spar, like constellations in the sky, seen at midnight, from deep clefts of a mountain. This is called the Star Chamber. It makes one think of Schiller's grand description of William Tell sternly waiting for Gessler, among the shadows of the Alps; and of Wordsworth's picture of

"Yorkshire dales,
Among the rocks and winding scars;
Where deep and low the hamlets lie,
Beneath their little patch of sky,
And little lot of stars."

In this neighborhood is a vast, dreary chamber, which Stephen, the guide, called Bandit's Hall, the first moment his eye rested on it; and the name is singularly expressive of its character. Its ragged roughness and sullen gloom are indescribable. The floor is a mountainous heap of loose stones, and not an inch of even surface could be found on roof or walls. Imagine two or three travelers, with their lamps, passing through this place of evil aspect. The deep, suspicious-looking recesses and frightful crags are but partially revealed in the feeble light. All at once, a Bengal Light blazes up, and every black rock and frowning cliff stands out in the brilliant glare! The contrast is sublime beyond imagination. It is as if a man had seen the hills and trees of this earth, only in the dim outline of a moonless night, and they should, for the first time, be revealed to him in the gushing glory of the morning sun.

But the greatest wonder in this region of the cave, is Mammoth Dome—a giant among giants. It is so immensely high and vast, that three of the most powerful Bengal Lights illuminate it very imperfectly. That portion of the ceiling which becomes visible, is 300 feet above your head, and remarkably resembles the aisles of Westminster Abbey. It is supposed that the top of this dome is near the surface of the ground.

Another route from the Devil's Council Chamber conducts you to a smooth, level path, called Pensacola Avenue. Here are numerous formations of crystalized gypsum, but not as beautiful or as various as are found farther on. From various slopes and openings, caves above and below are visible. The Mecca's shrine of this pilgrimage is Angelica's Grotto, completely lined and covered with the largest and richest dog's tooth spar. A Presbyterian clergyman, who visited the place a few years since, laid his sacrilegious hands upon it, while the guide's back was turned towards him. He coolly demolished a magnificent mass of spar, sparkling most conspicuously on the very centre of the arch, and wrote his own insignificant name in its place. This was *his* fashion of securing immortality! It is well that fairies and giants are powerless in the 19th century, else had the indignant genii of the cave crushed his bones to impalpable powder.

If you pass behind Satan's Throne, by a narrow ascending path, you come into a vast hall where there is nothing but naked rock. This empty, dreary place is appropriately called the Deserted Chamber. Walking along the verge, you arrive at another avenue, enclosing sulphur springs. Here the guide warns you of the vicinity of a pit, 120 feet deep, in the shape of a saddle. Stooping over it, and looking upward, you see an abyss of precisely the same shape over your head; a fact which indicates that it began in the upper region, and was merely interrupted by this chamber.

From this, you may enter a narrow and very tortuous path, called The Labyrinth, which leads to an immense split, or chasm, in the rocks. Here is placed a ladder, down which you descend 25 or 30 feet, and enter a narrow cave below, which brings you to a combination of rock called the Gothic Window. You stand in this recess, while the guide ascends huge cliff soverhead, and kindle Bengal Lights, by the help of which you see, 200 feet above you, a Gothic dome of one solid rock, perfectly overawing in its vastness and height. Below, is an abyss of darkness, which no eye but the Eternal can fathom.

If, instead of descending the ladder, you pass straight alongside the chasm, you arrive at the Bottomless Pit, beyond which no one ever ventured to proceed till 1838. To this fact we probably owe the meagre account given by Lieber, in his Encyclopædia Americana. He says, "This cave is more remarkable for extent, than the variety or beauty of its productions; having none of the beautiful stalactites found in many other caves."

For a long period, this pit was considered bottomless, because, when stones were thrown into it, they reverberated, and reverberated, along the sides, till lost to the ear, but seemed to find no resting-place. It has since been sounded, and found to be 140 feet deep, with a soft muddy bottom, which returns no noise when a stone strikes upon it. In 1838, the adventurous Stephen threw a ladder across the chasm, and passed over. There is now a narrow bridge of two planks, with a little railing on each side; but as it is impossible to sustain it by piers, travelers must pass over in the centre, one by one, and not touch the railing, lest they disturb the balance, and overturn the bridge.

This walk brings you into Pensico Avenue. Hitherto, the path has been rugged, wild, and rough, interrupted by steep acclivities, rocks, and big stones; but this avenue has a smooth and level floor, as if the sand had been spread out by gently flowing waters. Through this, descending more and more, you come to a deep arch, by which you enter the Winding Way; a strangely irregular and zig-zag path, so narrow that a very stout man could not squeeze through. In some places, the rocks at the sides are on a line with your shoulders, then piled high over your head; and then again you rise above and overlook them all, and see them heaped behind you like the mighty waves of the Red Sea, parted for the Israelites to pass through. This toilsome path was evidently made by a rushing, winding torrent. Toward the close, the water, not having force enough to make a smooth bed, has bored a tunnel. This is so low and narrow, that the traveler is obliged to stoop, and squeeze himself through. Suddenly, he passes into a vast hall, called the Great Relief; and a relief it is to stretch one's cramped and weary limbs.

This leads into the River Hall, at the side of which you have a glimpse of a small cave, called the Smoke House, because it is hung with rocks perfectly in the shape of hams. The River Hall descends like the slope of a mountain. The ceiling stretches away—away—before you, vast and grand as the firmament at midnight. No one who has never seen this cave can imagine the feelings of strong excitement, and deep awe, with which the traveler keeps his eye fixed on the rocky ceiling, which, gradually revealed in the passing light, continually exhibits some new and unexpected feature of sublimity or beauty.

One of the most picturesque sights in the world, is to see a file of men and women passing along these wild and scraggy paths, moving slowly—slowly—that their lamps may have time to illuminate the sky-like ceiling, and gigantic walls; disappearing behind high cliffs; sinking into ravines, their lights shining upward through fissures in the rocks; then suddenly emerging from some abrupt angle, standing in the bright gleam of their lamps, relieved against the towering black masses around them. He who could paint the infinite variety of creation, can alone give an adequate description of this marvellous region.

At one side of River Hall is a steep precipice, over which you can look down, by aid of blazing missiles, upon a broad, black sheet of water, 80 feet below, called the Dead Sea. This is an awfully impressive place, the sights and sounds of which do not easily pass from memory. He who has seen it will have it vividly brought before him by Alfieri's description of Filippo: "Only a transient word or act gives us a short and dubious glimmer that reveals to us the abysses of his being; dark, lurid, and terrific, as the throat of the infernal pool."

As you pass along, you hear the roar of invisible water-falls, and at the foot of the slope, the River Styx lies before you, deep and black, over-arched with rock. The first glimpse of it brings to mind the descent of Ulysses into hell.

"Where the dark rock o'erhangs the infernal lake,
And mingling streams eternal murmurs make."

Across these unearthly waters, the guide can convey but two passengers at once; and these sit motionless in the canoe, with feet turned apart, so as not to disturb the balance. Three lamps are fastened to the prow, the images of which are reflected in the dismal pool.

If you are impatient of delay, or eager for new adventures, you can leave your companions lingering about the shore, and cross the Styx by a dangerous bridge of precipices overhead. In order to do this, you must ascend a steep cliff and enter a cave above, from an egress of which you find yourself on the bank of the river, eighty feet above its surface, commanding a view of those passing in the boat, and those waiting on the shore. Seen from this height, the lamps in the canoe glare like fiery eye-balls; and the passengers sitting there, so hushed and motionless, look like shadows. The scene is so strangely funereal and spectral, that it seems as if the Greeks must have witnessed it, before they imagined Charon conveying ghosts to the dim regions of Pluto. Your companions, thus seen, do indeed,

"Skim along the dusky glades,
Thin airy shoals, and visionary shades."

If you turn your eye from the canoe, to the parties of men and women whom you left waiting on the shore, you will see them, by the gleam of their lamps, scattered in picturesque groups, looming out in bold relief from the dense darkness around them.

When you have passed the Styx, you soon meet another stream, appropriately called Lethe. The echoes here are absolutely stunning. A single voice sounds like a powerful choir; and could an organ be played, it would deprive the hearer of his senses. When you have crossed, you enter a high level hall, named the Great Walk, half a mile of which brings you to another river, called the Jordan. In crossing this, the rocks, in one place, descend so low, as to leave only eighteen inches for the boat to pass through. Passengers are obliged to double up, and lie on each other's shoulders, till this gap is passed. This uncomfortable position is, however, of short duration, and you suddenly emerge to where the vault of the cave is more than a hundred feet high. In the fall of the year, this river often rises, almost instantaneously, over fifty feet above low water mark; a phenomenon supposed to be caused by heavy rains from the upper earth. On this account, autumn is an unfavorable season for those who wish to explore the cave throughout. If parties happen to be caught on the other side of Jordan, when the sudden rise takes place, a boat conveys them, on the swollen waters, to the level of an upper cave, so low that they are obliged to enter on hands and knees, and crawl through. This place is called Purgatory. People on the other side, aware of their danger, have a boat in readiness to receive them.

The guide usually sings while crossing the Jordan, and his voice is reverberated by a choir of sweet echoes. The only animals ever found in the cave are fish, with which this stream abounds. They are perfectly white, and without eyes; at least, they have been subjected to a careful scientific examination, and no organ similar to an eye can be discovered. It would indeed be a useless appendage to creatures that dwell forever in Cimmerian darkness. But, as usual, the acuteness of one sense is increased by the absence of another. These fish are undisturbed by the most powerful glare of light, but they are alarmed at the slightest agitation of the water; and it is therefore exceedingly difficult to catch them.

The rivers of Mammoth Cave were never crossed till 1840. Great efforts have been made to discover whence they come, and whither they go. But though the courageous Stephen has floated for hours up to his chin, and forced his way through the narrowest apertures under the dark waves, so as to leave merely his head a breathing space, yet they still remain as much a mystery as ever—without beginning or end, like eternity. They disappear under arches, which, even at the lowest stage of the water, are under the surface of it.

From some unknown cause, it sometimes happens in the neighborhood of these streams, that the figure of a distant companion will apparently loom up, to the height of ten or twelve feet, as he approaches you. This occasional phenomenon is somewhat frightful, even to the most rational observer, occurring as it does in a region so naturally associated with giants and genii.

From the Jordan, through Silliman's Avenue, you enter a high, narrow defile, or pass, in a portion of which, called the Hanging Rocks, huge masses of stone hang suspended over your head. At the side of this defile, is a recess, called the Devil's Blacksmith's Shop. It contains a rock shaped like an anvil, with a small inky current running near it, and quantities of coarse stalagmite scattered about, precisely like blacksmith's cinders called slag. In another place, you pass a square rock, covered with beautiful dog's tooth spar, called the Mile Stone.

This pass brings you into Wellington's Gallery, which tapers off to a narrow point, apparently the end of the cave in this direction. But a ladder is placed on one side, by which you ascend to a small cleft in the rock, through which you are at once ushered into a vast apartment, discovered about two years ago. This is the commencement of Cleveland's Avenue, the crowning wonder and glory of this subterranean world! At the head of the ladder, you find yourself surrounded by overhanging stalacites, in the form of rich clusters of grapes, transparent to the light, hard as marble, and round and polished, as if done by a sculptor's hand. This is called Mary's Vineyard.

From the Vineyard, an entrance to the right brings you into a perfectly naked cave, whence you suddenly pass into a large hall, with magnificent columns, and rich festoons of stalactite, in various forms of beautiful combination. In the centre of this chamber, between columns of stalactite, stands a mass of stalagmite, shaped like sarcophagus, in which is an opening like a grave. A Roman Catholic priest first discovered this, about a year ago, and with fervent enthusiasm exclaimed, "The Holy Sepulchre!" a name which it has since borne.

To the left of Mary's Vineyard, is an enclosure like an arbor, the ceiling and sides of which are studded with snow-white crystalized gypsum, in the form of all sorts of flowers. It is impossible to convey an idea of the exquisite beauty and infinite variety of these delicate formations. In some places, roses and lilies seem cut on the rock, in bas-relief; in others, a graceful bell rises on a long stalk, so slender that it bends at a breath. One is an admirable imitation of Indian corn in tassel, the silky fibres as fine and flexile as can be imagined; another is a group of ostrich plumes, so downy that a zephyr waves it. In some nooks were little parks of trees, in others, gracefully curled leaves like the Acanthus, rose from the very bosom of the rock. Near this room is the Snow Chamber, the roof and sides of which are covered with particles of brilliant white gypsum, as if snow-balls had been dashed all over the walls. In another apartment the crystals are all in the form of rosettes. In another, called Rebecca's Garland, the flowers have all arranged themselves into wreaths. Each seems to have a style of formations peculiar to itself, though of infinite variety. Days might be spent in these superb grottoes, without becoming familiar with half their hidden glories. One could imagine that some antediluvian giant had here imprisoned some fair daughter of earth, and then in pity for her loneliness, had employed fairies to deck her bowers with all the splendor of earth and ocean. Like poor Amy Robsart, in the solitary halls of Cumnor. Bengal Lights, kindled in these beautiful retreats, produce an effect more gorgeous than any theatrical representation of fairy-land; but they smoke the pure white incrustations, and the guide is therefore very properly reluctant to have them used. The reflection from the shining walls is so strong, that lamp-light is quite sufficient. Moreover, these wonderful formations need to be examined slowly, and in detail. The universal glitter of Bengal Lights is worthless in comparison.

From Rebecca's Garland you come into a vast hall, of great height, covered with shining drops of gypsum, like oozing water petrified. In the centre is a large rock, four feet high, and level at top, round which several hundred people can sit conveniently. This is called Cornelia's Table, and is frequently used for parties to dine upon. In this hall, and in Wellington's Gallery, are deposits of fibrous gypsum, snow-white, dry, and resembling asbestos. Geologists, who sometimes take up their abode in the cave for weeks, and other travelers who choose to remain over night, find this a very pleasant and comfortable bed.

Cornelia's Table is a safe centre, from which individuals may diverge on little exploring expeditions; for the paths here are not labyrinthine, and the hall is conspicuous from various neighboring points of view. In most regions of the cave, it is hazardous to lose sight of the guide. If you think to walk straight ahead, even for a few rods, and then turn short round and return to him, you will find it next to impossible to do so. So many paths come in at acute angles; they look so much alike; and the light of a lamp reveals them so imperfectly, that none but the practised eye of a guide can disentangle their windings. A gentleman who retraced a few steps near the entrance of the cave, to find his hat, lost his way so completely, that he was not found for forty-eight hours, though twenty or thirty people were in search of him. Parties are occasionally mustered and counted, to see that none are missing. Should such an accident happen, there is no danger, if the wanderer will remain stationary; for he will soon be missed, and a guide sent after him.

From the hall of congealed drops, you may branch off into a succession of small caves, called Cecilia's Grottoes. Here nearly all the beautiful formations of the surrounding caves, such as grapes, flowers, stars, leaves, coral, &c. may be found so low, that you can conveniently examine their minutest features.—One of these little recesses, covered with sparkling spar, set in silvery gypsum, is called Diamond Grotto. Alma's Bower closes this series of wonderful formations. As a whole, they are called Cleveland's Cabinet, in honor of Professor Cleveland, of Bowdoin college.

Silliman, in his American Journal of Science and Art, calls this admirable series, the Alabaster Caves. He says: "I was at first at a loss to account for such beautiful formations, and especially for the elegance of the curves exhibited. It is however evident that the substances have grown from the rocks, by increments or additions to the base; the solid parts already formed being continually pushed forward. If the growth be a little more rapid on one side than on the other, a well proportioned curve will be the result; should the increased action on one side diminish or increase, then all the beauties of the conic and mixed curves would be produced. The masses are often evenly and longitudinally striated by a kind of columnar structure, exhibiting a fascicle of small prisms; and some of these prisms ending sooner than others, give a broken termination of great beauty, similar to our form of the emblem of 'the order of the star.' The rosettes formed by a mammillary disk surrounded by a circle of leaves, rolled elegantly outward, are from four inches to a foot in diameter. Tortuous vines, throwing off curled leaves at every flexure, like the branches of a chandelier, running more than a foot in length, and not thicker than the finger, are among the varied frost-work of these grottoes; common stalactites of carbonate of lime, although beautiful objects, lose by contrast with these ornaments, and dwindle into mere clumsy, awkward icicles. Besides these, there are tufts of 'hair salt,' native sulphate of magnesia, depending like adhering snow-balls from the roof, and periodically detaching themselves by their own increasing weight. Indeed, the more solid alabaster ornaments become at last overgrown, and fall upon the floor of the grotto, which was found covered with numbers quite entire, besides fragments of others broken by the fall."

A distinguished geologist has said that he believed Cleveland's Avenue, two miles in length, contained a petrified form of every vegetable production on earth. If this be too large a statement, it is at least safe to say that its variety is almost infinite. Amongst its other productions, are large piles of Epsom salts, beautifully crystalized. Travelers have shown such wanton destructiveness in this great temple of Nature—mutilating beautiful columns, knocking off spar, and crushing delicate flowers—that the rules are now very strict. It is allowable to touch nothing except the ornaments which have loosened and dropped by their own weight. These are often hard enough to bear transportation.

After you leave Alma's Bower, the cave again becomes very rugged. Beautiful combinations of gypsum and spar may still be seen occasionally overhead; but all round you rocks and stones are piled up in the wildest manner. Through such scraggy scenery, you come to the Rocky Mountains, an irregular pile of massive rocks, 100 to 150 feet high. From these you can look down into Dismal Hollow—deep below deep—the most frightful looking place in the whole cave. On the top of the mountain is a beautiful rotunda, called Croghan Hall, in honor of the proprietor. Stalactites surround this in the richest fringe of icicles, and lie scattered about the walls in all shapes, as if arranged for a museum. One side is a stalagmite formation like a pine tree, about five feet high, with regular leaves and branches; another is in pyramidal form, like a cypress.

If you wind down the mountains, on the side opposite from that which you ascended, you will come to Serena's Arbor, which is thirteen miles from the entrance of the cave, and the end of this avenue. A most beautiful termination it is! In a semi-circle of stalactite columns is a fountain of pure water spouting up from a rock. This fluid is as transparent as air; all the earthly particles it ever held in suspension, having been long since precipitated.—The stalactite formations in this arbor are remarkably beautiful.

One hundred and sixty-five avenues have been discovered in Mammoth Cave, the walk through which is estimated at about three hundred miles. In some places, you descend more than a mile into the bowels of the earth. The poetic-minded traveler, after he has traced all the labyrinths, departs with lingering reluctance. As he approaches the entrance, daylight greets him with new and startling beauty. If the sun shines on the verdant sloping hill, and the waving trees, seen through the arch, they seem like fluid gold; if mere daylight rests upon them, they resemble molten silver. This remarkable richness of appearance is doubtless owing to the contrast with the thick darkness, to which the eye has been so long accustomed.

As you come out of the cave the temperature of the air rises 30 degrees instantly, (if the season is summer,) and you feel as if plunged in a hot vapor bath; but the effects of this are salutary and not unpleasant.

Nature never seems so miraculous as it does when you emerge from this hidden realm of marvellous imitations. The "dear goddess" is so serene in her resplendent and more harmonious beauty! The gorgeous amphitheatre of trees, the hills, the sky, and the air, all seem to wear a veil of transfigured glory. The traveler feels that he was never before conscious, how beautiful a phenomenon is the sunlight, how magnificent the blue arch of heaven.

There are three guides at the service of travelers, all well versed in the intricate paths of this nether world. Stephen, the presiding genius of Mammoth Cave, is a mulatto, and a slave. He has lived in this strange region, from boyhood, and a large proportion of the discoveries are the result of his courage, intelligence, and untiring zeal. His vocation has brought him into contact with many intellectual and scientific men, and as he has great quickness of perception and a prodigious memory, he has profited much by intercourse with superior minds. He can recollect everybody that ever visited the cave, and all the terms of geology and mineralogy are at his tongue's end. He is extremely attentive, and peculiarly polite to ladies. Like most of his race, he is fond of grandiloquent language, and his rapturous expressions as he lights up some fine point of view, are at times fine specimens of glorification. His knowledge of the place is ample and accurate, and he is altogether an extremely useful and agreeable guide. May his last breath be a free one!

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS, FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages. Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by ALEXANDER HAMILTON; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress.* The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag; the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

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